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THE SPIRITUAL SIGNIFICANCE

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Lilian Whiting's Works

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A STUDY OF ELIZABETH BARRETT BROWNING

THE SPIRITUAL SIGNIFICANCE

KATE FIELD: A RECORD

THE
SPIRITUAL SIGNIFICANCE

OR

Death as an Event in Life

BY

LILIAN WHITING

Author of "The World Beautiful," in three volumes, First, Second,
and Third Series; "After Her Death," "From Dreamland
Sent," "Kate Field, a Record," "Study of
Elizabeth Barrett Browning," etc.

Death is not the *end* of life, but only an event *in* life
RT. REV. DR. PHILLIPS BROOKS

BOSTON
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read, my dear

TO

My Beloved Rector and Friend,

REV. E. WINCHESTER DONALD, D.D.

Trinity Church, Boston,

WITH THE GRATEFUL RECOGNITION OF HIS
SPIRITUAL LEADERSHIP, AND THE
FAITHFUL DEVOTION OF

LILIAN WHITING.

*"Be ye steadfast, immovable, always
abounding in the work of the Lord."*

SOULS IN PROGRESS



NEW radiance is imparted to daily life by seeing it in its true relation to that endless persistence of endeavor and achievement which constitutes Immortality. Nothing is fatal, not even sin, because nothing is final. The individual environment is created, controlled, and changed by the person to whom it pertains. Its quality, its resources, and its extension vary in exact correspondence with his spiritual life. This hypothesis is vividly illustrated by many personal examples that might be selected for consideration. The world of Plato differs from that of Nero as the qualities of the one differ from those of the other. The mental attitude creates the outer circum-

stances and events, and the time of this re-creation of life is by no means relegated to the period which begins with the change we call death. Again, between that state and the present there is no fixed and definite line. There are new conditions which man may enter upon without waiting for death; and there may be a very definite and comforting reliance on conditions to be entered upon by means of that change. In this world we confidently plan for certain things,—experiences, achievements, what one will,—that shall be ours next year, or in another decade. With the same confident certainty of anticipation may we look forward to new achievements, new groupings, fresh combinations, in the world to come. Life is an endless stream of flowing conditions whose shape is subject to the controlling power of thought and purpose. The new environment is constantly created out of the old, but it is by the fulfilment and not by the repudiation of all just

obligations and duties. The fact that it can be so created, however, illumines our sky with the Star of promise. That the life which holds its ideals with unfaltering devotion will ultimately realize those ideals in actual and outer circumstances as well as in its inner experiences, is as unquestionable in its absolute certainty as are the results of a mathematical equation.

“’Tis not too late to seek a newer world.”

It is never too late, because nothing is fatal, nothing is final. If one has been in the wrong path, forsake it and seek the right one. Then go forward. All the power of the moral universe shall companion and sustain him. Is one in trouble because sometime and somewhere he has made an error of judgment, a wrong choice? Let him fulfil its due obligations; but let him also have the moral courage to refuse its undue exactions. To be steadfast to a mistake, to an unwise choice, is to subject life to a perpetual corrosive

action which frets away all its fine gold of nobler possibilities. Suicide is justly held to be a crime ; but there may be a suicide of hopes, of enthusiasms, of capacities, of potential achievements ; and to cut one's self off from these when once revealed by some sudden Voice or Vision ; to continue to accept conditions that deny rather than to struggle through to those that offer new energy and progress, — is perhaps a species of mental and moral suicide whose results may be more fatal than those which pertain only to the physical life. To discern clearly an error implies the immediate responsibility to forsake it, and turn the power of one's thought to the prevision of new and happier conditions. They shall rise upon his vision and endue his life with new and untold blessedness, and give to him a fuller comprehension of the deep spiritual significance of human life. He shall realize that

“This world is not conclusion:
A sequel lies beyond.”

Nothing is hopeless to him who aspires,
who loves, who prays, for the entire
spiritual universe is designed for the hope
and the help of souls in progress.

L. W.

THE BRUNSWICK,
BOSTON, *October*, 1900.




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THE SPIRITUAL SIGNIFICANCE.

Whither goes the soul when it at death departs from the body? What kind of body shall the glorified body be? The soul and spirit of Christ, what are they? And are they the same as ours? What and where is Paradise? . . . Do not let any sophistry teach that thy God is far aloft from thee as the stars are. God is in thee. Power, might, majesty, heaven, paradise, elements, stars, the whole earth — is thine. . . . When thou prayest the Holy Ghost shall meet thee and help thee, and thy soul shall be the whole of heaven within thee. . . . In the name and in the strength of God love all men. Love thy neighbor as thyself, and do to thy neighbor as thou doest to thyself. And do it now, for now is the accepted time, and now is the day of salvation. — JACOB BEHMEN.

The death of the body may indeed be the end of the sensational use of our mind, but only the beginning of the intellectual use. The body would thus be, not the cause of our thinking, but merely a condition restrictive thereof, and although essential to a sensuous and animal consciousness, it may be regarded as an impeder of our pure spiritual life. — KANT.



THE SPIRITUAL SIGNIFICANCE.


THE SPIRITUAL SIGNIFICANCE.

If a man could feel
Not one day in the artist's ecstasy
But every day, feast, fast, or working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings.

ELIZABETH BARRETT BROWNING.

I will bring the blind by a way they knew not; I will
lead them in paths they have not known; I will make
darkness light before them, and crooked things straight.

ISAIAH xlii. 16.

UMANITY is entering on a remarkable epoch of religious enlightenment that dawns in no iconoclastic or revolutionary manner, but rather as an inevitable sequence of the increasing knowledge and of the larger grasp of the divine laws of the universe. These laws pertain to both the scientific and

the spiritual realm, each of which is equally under the divine appointment, for science itself is but the penetration into the forces of the universe. These reveal themselves to man in proportion as his faculties expand to an increasing recognition of their laws. As man is a two-fold being with a physical nature corresponding to his present environment, and a spiritual nature capable of infinite development and expansion corresponding to the spiritual environment, he is thus by the very law of his being an inhabitant of both the physical and the ethereal realms, each of which are but different degrees of manifestation of the spiritual universe. Science has ceased to designate matter and spirit as two separate and contrasting forces, and sees, instead, in matter a manifestation of spirit. Thus, the spiritual significance of life is its supreme meaning, and to recognize this significance as it may

“burn through

The hieroglyphic of material shows,”

is the responsibility as well as the privilege of our sojourn on earth. The spiritual significance of life writes itself in hieroglyphic that the

progress of the ages interprets. Man is encompassed round about with an atmosphere of the most sensitive receptivity to mental action, — an atmosphere in which thought writes its message and flashes its images ; in which, as on a sensitized plate, every impression is recorded, and in which thought — being a vital force — germinates and springs up to clothe itself in deeds. The only difference between those who lead great lives and those whose lives are insignificant is simply in the power to interpret the spiritual significance. Let one study an individual list of the names of those whose experiences and achievements have left the world the better, — from Saint Augustine to Alcott ; from Luther, Wesley, Mazzini, Victor Hugo, Gladstone, Browning, Tennyson, Lincoln, Emerson, Margaret Fuller, Garrison, Lucy Stone, Mary A. Livermore, Julia Ward Howe, Phillips Brooks, Kate Field ; those who have left

“ The world the better for their being
And gladder for their human speech,” —

and it will be recognized that every life that has contributed to the world's advancement has been one that discerned the spiritual significance

from the hieroglyphic of event and circumstance. In the great work of President Eliot of Harvard and of Dr. William T. Harris in the illumination of educational ideals; or that of Kossuth and of Mazzini in their visions of liberty for Austria and for Italy; in the work of Gladstone when he espoused the despised cause of Home Rule regardless of self-interest; in Lincoln's proclamation that emancipated the slave; in that sublime heroism with which Lucy Stone, unaided and alone, set forth to achieve a larger life for womanhood; when Rosa Bonheur interpreted the meaning of the luminous air pulsing with life; when Millet discerned and portrayed the pathos and the power of labor; when Phillips Brooks preached the gospel of the absolute practicality of divine ideals as the standard in every phase of daily experience; when Tennyson and the Brownings, and every true poet, indeed, from the days of Homer to those of the Twentieth Century, have left their testimony to the one supreme truth that predetermines human life, the interpenetration of the Seen and the Unseen, — in all those illustrations we see the spiritual significance —

“burn through
the hieroglyphic of material shows.”

Circumstances are the hieroglyphic to be interpreted. Events occur that bring gladness or sadness, gain or loss. Sympathy, encouragement, and love are ours, or their reverse. The friend on whom we had relied proves indifferent; the anticipated sweetness of sympathetic intercourse is denied. Or, again, a joy unlooked for and undreamed of comes into life. After all, the value of each and any is in the interpretation. One is surprised and pained by meeting coldness or indifference where he had looked for response. Shall he not read the spiritual significance and look to the divine sources alone for unfailing comprehension? Or generous love, undreamed of, comes, and shall he not accept it as a sign and seal of the life where the clearer vision will prevail and thereby the closer sympathy? He is deprived of his worldly goods. Shall he not read the significance as that which shall teach that his true life is independent of the things which he possesseth? Or new gates open leading him to more lavish bestowal, and shall he not accept

with this largess that of new and diviner responsibilities? Through all these outer signs gleams the spiritual significance.

The apostle has charged us to add to our faith virtue, and to our virtue knowledge. Man has now reached that degree of development where it is possible for him to enter on an increasingly larger grasp of the laws that govern his relation to the universe in which he finds himself, and to God; he is, indeed, beginning to realize that certain phases of experience which have always heretofore been relegated to some vague and unknown hereafter are possible, here and now, in his present environment; he recognizes that the soul has divine power and infinite potentiality; that this power may manifest itself on any plane as soon as the higher nature has acquired the ascendancy over the lower in a degree to enable it to live its own life and to dominate the physical organism which is the instrument, so to speak, of the spirit. One need not identify himself with any organization of Oriental ethics to yet perceive that "the ancient wisdom," as set forth by theosophy, offers illumination upon the origin, nature, and destiny

of the soul which is at once explanatory and evidential in its relation to the Christian religion. Annie Besant, whose admirable intellectual grasp of the great problems of life entitles her conclusions to respect if not always to acceptance, has very clearly outlined the nature of man in the following paragraph which falls into entire harmony with the teachings of Saint Paul. The apostle characterizes man as a being composed of body, soul, and spirit. No careful student of the New Testament can fail to perceive that both Saint Paul and Jesus himself taught what they regarded as the more rudimentary phases of knowledge suited to the rudimentary comprehension of the age, and not encumbered with an elaboration of intricate principles which require a larger intellectual power to understand, as well as a higher faith to accept. "I have many things to say, but ye cannot bear them now," is one of the many passages which seem to support this hypothesis. Of the true nature of man in its completeness Annie Besant says :

"Man's nature has seven aspects : it is composed of seven principles. The clearest and best way of all in which to think of man is to regard him as one, the

Spirit or true Self; this belongs to the highest region of the universe, and is universal, the same for all. For this purpose of achieving individuality the spirit, or true self, is clothed in garment after garment, each garment belonging to a definite region of the universe, and enabling the Self to come into contact with that region, gain knowledge of it, and work in it. It thus gains experience, and all its latent potentialities are gradually drawn out into active powers. Whatever words may be used, the fact remains the same, — that man is essentially seven-fold, an evolving being, part of whose nature has already been manifested, part remaining latent at present, so far as the vast majority of humankind are concerned. Man's consciousness is able to function through as many of these aspects as have been already evolved in him into activity.

“This evolution, during the present cycle of human development, takes place on five out of the seven planes of nature. The two higher planes — the sixth and seventh — will not be reached, save in the most exceptional cases, by the men of this humanity in the present cycle, and they may therefore be left out of sight for our present purpose. ‘A plane’ is merely a condition, a stage, a state. To take an easily verified illustration: a man may be

conscious on the physical plane, — that is, in his physical body, — feeling hunger and thirst, the pain of a blow or cut. But let the man be a soldier in the heat of battle, and his consciousness will be centred in his passions and emotions, and he may suffer a wound without knowing it, his consciousness being away from the physical plane and acting on the plane of passions and emotions : when the excitement is over, consciousness will pass back to the physical, and he will feel the pain of his wound. Let the man be a philosopher, and as he ponders over some knotty problem he will lose all consciousness of bodily wants, of emotions, of love and hatred ; his consciousness will have passed to the plane of intellect. Thus may a man live on these several planes, in these several conditions, one part or another of his nature being thrown into activity at any given time."

The fundamental basis of the entire spiritual significance of life is that man is a spiritual being, immortal in nature, progressive by means of a perpetually increasing development of his latent powers. These powers may unfold slowly or swiftly ; and just in proportion to any given degree of unfoldment will be his place, his surroundings, his possibilities of achievement, — in short, all that we sum up under the name of success

and happiness. "Every spirit builds its house," said Emerson. A man's world at any given moment — all that constitutes his environment — is simply the manifestation of himself. As he changes, his outer world also changes, keeping the balance of an exact correspondence. The change we call death is, as Bishop Brooks so truly said, "not the end of life, but an event in life." Now and here man is a spiritual being over whom this change of form and condition has no power, and who may so learn to understand his physical or denser body as an instrument in his own hands, that he will use it wisely, and dominate, rather than to be dominated, by it. This denser body is far less the prison-house of the true man than it is his instrument, to be used as a means of communication with the physical world, as a musician may use his instrument to reach and sway the multitude. The spiritual energy that controls the hand to write is not the mere visible hand that holds the pen. The physical body is an exquisitely wrought organism whose use is the temporary transmission of energy to act on the physical world. Conversely, too, it is the means by which experi-

mental knowledge of the physical universe is obtained by the spiritual being who is thus — for the time — clothed in it. Holding this truth in mind, it is not difficult to comprehend the possibility of telepathic communication between mind and mind, whether between those who are both in the physical world, or who have passed by the change we call death into the ethereal world, or between two of whom one is in the ethereal and one still in the physical world. Contemplating life from the point of view of its spiritual significance, this varied play of communication becomes perfectly clear and easy of comprehension. The leading thought of the day indorses this theory both from the point of spiritual discernment and of scientific explanation. Bishop Samuel Fallows, of St. Paul's, Chicago, has recently said : —

“Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory ; it is a fact.

“Before thought telegraphy lie limitless possibilities in sending messages to God and our fellow-men in all parts of the earth. I hail him as a benefactor of his race who will teach people how to use this tremendous psychic force.”

Sir William Crookes, in his president's address before the British Association of Scientists in 1898, discussed the subject of telepathy at some length and gave this lucid explanation : —

“If telepathy take place, we have two physical facts, — the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes.

“Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand, even to the transmission of thought. Röntgen has familiarized us with an order of vibrations of extreme minuteness, compared with the smallest waves with which we have hitherto been acquainted and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up, and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain

molecular movements of the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct as individual molecules while their rapidity approaches that of the internal and external movements of the atoms themselves.

. . . The most varied proof, perhaps, is drawn from analysis of the sub-conscious workings of the mind, when those, whether by accident or design, are brought into conscious survey. Evidence of a region below the threshold of consciousness has been presented since its last inception in the 'Proceedings of the Society for Psychical Research,' and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently a knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, Richet, Pierre Janet and Binet (in France), of Brener in Austria, William James of America, have strikingly illustrated the extent to which patient experimentation can prove subliminal processes, and can thus learn the lessons of alternating personalities and abnormal states. . . .

"A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so

strange, so bewildering, and for ages so inscrutable as the action of mind on mind. This delicate task needs a vigorous employment of the method of exchisism—a constant setting aside of irrelevant phenomena that could be explained by human causes—including those far too familiar causes, conscious and unconscious fraud. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Like the Souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of cosmic law."

These larger views of the profounder scheme of cosmic law form the wonderful panorama opening before the world to-day. We are learning to see that death is in no sense a gulf, but, instead, a gateway; and that when living the life of spiritual significance the being in or out of the physical body is a subordinate matter, which does not affect the flashing of messages between two who are on a similar spiritual plane. The mere fact of death does not necessarily exalt a man to the spiritual plane, nor

does the fact that he is still clothed with the physical body necessarily limit his life to the plane of the physical senses. Man may, if he will, live here and now the life that he would live hereafter. In fact, the ultimate end and aim of all research regarding the nature and destiny of man and his relations to the Unseen is to refine and exalt and ennoble the quality of his daily life in the present. In this result lies the unerring test of the genuineness of his aspiration or his earnestness. The quality of his daily life, the degree of his thought, the habitual trend of his interest, the course of his life in its unconscious as well as in its conscious realm, — all these are the touchstones that register the plane of his spiritual consciousness. “If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?” The question is a typical one, and relates itself, searchingly, to the daily experiences which are in themselves our Heaven or our Hades, our Time or our Eternity. When one can come into the profound realization that this year, this day, this hour, is Eternity; that the Present is the “accepted time” and

not some vague future, — then will he have entered on the heavenly life, whether it be here or hereafter.

Yet in this conduct of life there are perplexities that beset us all. The work that one is endeavoring to do for the many is interrupted by demand from the one. The minister in his study, for instance, in one of the rare hours of inspiration and fervor, feeling the message of life given to him with exceptional power that he may transmit it to his people, is suddenly called to see the stranger who has just come to the city and wants "something to do." But what? Of that there is no definite conception. The man believes he could be useful if employed in store or office, though for neither has he any special training; the woman sees a possible future if she could be a private secretary, or a stenographer, or a copyist, — though for none of these has she apparently fitness nor experience. She is without friends or money. And the minister is not superhuman, that he can create for her conditions and ability to meet those conditions. "I heard your sermon last Sunday," she says, "and I

wanted to thank you for it, and I felt that you could help me." Yet what can he do, — unless he could reconstruct her entire nature and powers? Is it worth this interruption to the flow of his thoughts in the real work he was doing, — is it worth while that he should see and talk with her, and return baffled and perplexed, unable to pursue his own creative work with the ardor and exaltation that was his? Yet this is a part of daily life. We are in this world of mixed and rudimentary conditions; of inharmonious forces and incongruous demands. This is the "world" in its very nature and essence, — the most trivial detail flinging itself into the sublimest duty; the most exalted thought confronted by the most exacting and inconsequential demand; and one must say to himself, "Here or nowhere is my kingdom." It is idle to dream of escaping. These interruptions, petty, if you will; these demands, unjust, inconsequential, unreasonable, if you please; these exactions of higher gifts for ordinary or baser uses, all this is life, — in this mortal part of its pilgrimage. What then? Ah, —

"Say not the struggle nought availeth."

Say not that because of trivialities and incongruities life is not worth the living. For it is worth the living, and all these inconsequential entanglements are the conditions out of which clearness and strength and nobler conceptions and exalted purposes are evolved. In some form or other each and all must either meet them or evade them. Now, to evade is not to escape but rather to postpone, for all the discipline appointed for each human soul must sometime and somewhere be met and transmuted into experience. One must emerge from it either "crowned or slain," and if slain he must again face his ordeals, until he is the victor and not the vanquished. Life is a spiritual labyrinth, and its successive experiences are as the mazes that succeed each other. But in the figurative sense as in the literal the clue is always to be found, and when found and followed it is unerring in its leading. The clue in the labyrinth of life is the intelligent and unfaltering following of the Christ ideal. This clue, this illumination on his pathway, God gives to man. Now to follow Christ is not an abstract and incomprehensible ideal of mysticism, but the most

actual and practical fact in daily living. It is following Christ when the untimely and perhaps totally unreasonable interruption is met in the spirit of Jesus ; with His love, gentleness, and serenity. It is following Christ when one holds his high thought, keeps all his fervor and enthusiasm and devotion despite misunderstanding, injustice, or undue exactions. It is living the life of eternity, the life of Paradise, the life of the spirit, when one can steer his course serenely and patiently, with an exaltation of spirit that is neither deflected nor corroded by the troubled conditions that surround it ; that can say of them, — these are the inevitable forms which the discipline of the moment takes ; these are the “gifts,” in a kindergarten sense, by means of which the spiritual powers of gentleness, generosity, serenity, faith, and love develop themselves. One may well realize that all the conditions of this terrestrial pilgrimage are carefully graded ; that they must, by an unerring spiritual law, exactly correspond to the spiritual needs and adjust themselves to the stages of development.

With this sure conviction the soul puts on its

armor. It accepts hardships, injustice, difficulties, annoyances, as an invalid accepts the remedial agents for his restoration to health; not agreeable in themselves, but valuable as means to an end. To realize man's relation to the Unseen is to acquire courage and clearness of vision. All these conditions are the means by which one works out his real life. This more real and significant life begins after leaving the physical world. We are here learning how to live, and he to whom discipline is most severe may be gaining the most, *provided* that he accept and not evade this discipline. The conditions of a man's life accompany and attend him wherever he may go. If he evade them in one form they arise in another. He cannot cross the ocean and leave them behind. They take their passage when he takes his, and they lie down with him at night and arise with him in the morning. Once overcome, they depart. Their work is done. As Plato says, — "If the head and the body are to be well, you must begin by curing the soul."

Fair thoughts and happy hours attend him who meets the vicissitudes of life with serenity and sweetness and generous faith.

Emerson expresses a great truth in saying that "the inviolate soul is in perpetual telegraphic communication with the source of events, has earlier information, a private despatch which relieves him of the terror that presses on the rest of community." The nature of this communication is now being made clear in the deeper and more universal knowledge of spiritual laws. The way in which the inviolate soul is in this perpetual communication is revealed when it is realized that man is an inhabitant of two worlds, and that he has constantly two phases of social companionship, — the one in the Seen, the other in the Unseen. He is companioned by his friends whom he sees and hears, who are visible, audible, and tangible; but not less, too, by the friends he does not see, — those whose words are not audible to the ear, but fall on an inner sense; those not visible to the eye, but whose presence is perceived by the spiritual faculties. The time is not distant when these two classes of companionship will be universally recognized and the fact of their existence accepted as naturally and as simply as that of any other fact in daily life. Dr. Lyman Abbott points out

the successive and the progressive phases of the conceptions of God. The Jews first believed that God cared for them only; then the conception became enlarged to include the Gentiles; the Roman Catholics taught that God cared for the baptized alone; Calvin, that He cared for some and did not care for others, according to His own choice, but that this choice was not conditioned by a man's being Jew or Gentile, baptized or unbaptized; then came John Wesley, who taught that God cared for the regenerated, the converted man: Channing, Bushnell, and Phillips Brooks followed, teaching that God cares for all, for the baptized and the unbaptized, the converted and the unconverted, the good and the bad, and that His love is forever working, and that no man can separate himself from that love. "Our God is a communicating God," says Dr. Abbott. These fuller communications are constantly being given to mankind. As man progresses by the larger unfoldment of his spiritual nature, he is thus able to receive more largely of the knowledge of divine laws.

Dr. Abbott points out that intuition and vision precede scientific discovery; that the law

of evolution was taught by the poets before it was formulated by Darwin. Equally true it is that the fact of communication between those in the Seen and the Unseen was thus perceived by the seer and the poet before it was absolutely demonstrated by scientific research.

The great value of this communication lies in the knowledge thus gained of the nature of life; not merely the experiences or the conditions after death, but rather of the nature of life in its completeness and in the relation of the present to the future. The highest achievement is this culture and development of spirituality. The term implies the entire intellectual nature, the complete man in all that relates to purpose, energy, and achievement. Life is a matter of evolution. "The point is not so much *shall* a man live," says a well-known writer, "as *can* the man live any longer in the higher levels of existence into which humanity must at last evolve? Has he qualified himself by the cultivation of the enduring part of his nature? If not, he has got to the end of his tether. The destiny which must befall him is annihilation, — not necessarily suffering in a conscious existence, but that dissolu-

tion which must befall the soul which has wholly assimilated itself to matter."

Now, if the inviolate soul is in perpetual telegraphic communion with the source of events; if the spiritual man, so to speak, lives in the spiritual world, even while still in the physical body, and is in communion with those that dwell in that world, — if all this is true, it throws an illumination on all one's daily experiences, now and here. It is the greatest stimulus, the greatest incentive, to live the life of the spirit, which is love and joy and peace. The realization of this evolutionary progress makes at once the conditions in which one may achieve it more entirely, and may intelligently control his destiny.

The records of history are full of these instances of personal communication with those in the Unseen. The legends of Katherine of Siena are among the most striking of these; and however mythical they may have seemed they become informed with life and vitality on visiting that unique Italian city that is the scene of her nativity and earlier religious experiences. In southern Tuscany between the Apennines and the sea some fifty miles west of Florence, lies

Siena built on three hills, with streets so narrow and steep that on many of them no horse can proceed, as they are more like stone stairways. Siena is purely mediæval. It is a walled city whose buildings are limited absolutely to the space within the walls, outside of which the country stretches away with no hint of suburban dwellings. In the fourteenth century Siena was the successful rival of Florence, but while the latter city progressed Siena remained unchanged, and journeying to it from Florence, one leaves the twentieth century behind him and exchanges it for the middle of the fourteenth. Siena is a most important town for art study. It is here alone that the frescoes of Sodoma can be seen with any degree of completeness, and the Siennese school of painting can be studied chronologically in the galleries. The paintings and carvings in the Palazzo Pubblico and the Cathedral, and the pictures and sculptures in the belle arti are rich in charm, but the special point of pilgrimage to Siena will always be the home and haunts of Saint Katherine; the house where she lived in the Contrada d'Oca, and the Church of St. Domenico where she prayed and saw visions,

are invested with a passionate interest to all who are drawn to study the development of the spirituality of life. The history of Katherine of Siena is made vivid and tangible by a visit to her native city. Every tale that might have seemed legendary and mythical is illustrated by its own objects and scenery, and—in the increasingly large revelation of the divine laws now given to humanity—it is not difficult to trace the identity of operation between that age and this. For instance, when Katherine relates to her confessor that the divine counsel “was not given in those very words,” but that the Lord made her understand certain things,—we find the exact counterpart of that which in the present day we know as telepathy. The narration shows this same relation of spirit to spirit which permits the current of thought to flash from one mind to another. John Addington Symonds rationalizes the history of Katherine and says:—

“The supernatural element in the life of Saint Katherine may be explained partly by the mythologizing adoration of the people ready to find a miracle in every act of her they worshipped and

partly by her temperament and mode of life. . . . It is related that she took but little sleep, scarcely more than two hours at night, and that, too, on the bare floor ; she ate only vegetables and the sacred wafer of the host. This diet depressed her physical forces, and her nervous system was thrown into a state of the highest exaltation. Thoughts became things and ideas were projected from her vivid fancy upon the empty air about her.”

Mr. Symonds wrote this paragraph in 1882. In the light of psychic science to-day a very different interpretation will be made. The physical body is the barrier between the spiritual man and the inhabitants of the unseen realm that surrounds us as an atmosphere. It is possible to so render it subservient to the psychic body as to admit of the open communion between those in the Seen and in the Unseen while in perfect and abounding health. This, indeed, is the higher condition, and is that in which the physical body is seen in its true aspect, as an instrument which is the better for being in perfect repair and capable of performing anything required of it. This abounding energy — which is the perfection of energy — is far more a mental and a

moral than it is a physical condition. A man is not made strong by meat or wine, or by this thing or that ; but by the way in which he permits the psychic self to take command and manifest its infinite and irresistible energy through the physical organism. This condition in its perfection is perfect health. It is the art of so regulating physical hygiene in diet, sleep, exercise, and baths as to keep the physical body plastic, responsive, and subservient to the spiritual forces. When this result is obtained by the abnormal means of undue fasting, vigils, and hardships, as employed by Katherine, it effaces the physical barrier largely ; and, instead of using it as an instrument (which is the appointed and normal way while in this life), it allows the spirit to transcend it to a greater or less degree, and thus place itself in the open communion with the Unseen world in an abnormal rather than in a normal manner. The matter of food, for instance, has two sides. Those who take it in the sense of mere physical appetites and enjoyment inevitably sink to the material plane, and if this were the only alternative, fasting and vigils were needed. But when food is taken to

supply the normal needs of the physical life, as a piano is tuned that the player may be able to produce the greater harmony, it is then a source of power contributing to the normal, easy, and joyous manifestation of spiritual energy, which is seen in perfect health and equipoise, in intellectual activity and power, and in spiritual exaltation.

In the age of Katharine of Siena the crucifixion of the physical powers was the spiritual ideal : in the present age the fine balance of the physical to be used as an instrumental power is seen to be the nobler standard.

Mrs. Butler, in her biography of this marvelous woman, says :—

“The divine guide of Katherine of Siena charged her to mix with her brothers and sisters in this earthly exile. ‘Remain with them, and I will be with thee,’ was the message. Katherine so inclined to solitude that to her mind such a step appeared grave, as exchanging a life of perpetual prayer for one of dangerous and worldly interests and occupations. ‘Wherein have I offended Thee, my God,’ she cried, ‘that thou dost send me from Thee? It is not by bread alone that man lives. Are not the

words that proceed from Thee far better to impart energy to the soul? Thou knowest that I fled from the society of men that I might find Thee, my Lord and my God. And must I now mingle anew in worldly affairs to fall again into my former worldliness and stupidity, — and perhaps offend against Thee?’ Then the Lord answered her. The answer, as she told her confessor, ‘was not given in these very words, but these,’ she said, ‘are the things which He made me understand as the expression of His will concerning me.’ The counsel as expressed in words was as follows:—

“‘Be calm, my child; thou must accomplish all justice that My grace may become fruitful in thee and in others. I desire not that thou shouldst be separated from Me; on the contrary, I desire that thou shouldst become more closely united to Me by charity towards thy fellow-creatures. Thou knowest that love has two commandments, to love Me and to love thy neighbor. I desire that thou shouldst walk not on one, but on two feet, and fly to heaven on two wings.’”

That Katherine of Siena in her brief life of thirty-three years — between 1347 and 1380 — had this open communion with the unseen world

in telepathic intercourse, in clairvoyance, and clairaudience, there can be no more doubt than of any other historic and authentic chain of facts. "Thoughts became things," — not because, as Mr. Symonds says, they were "fancies projected on the empty air," but because, as in this age we have learned to know, thoughts *are* things; because thought is the most substantial reality in the universe, and is the substance, indeed, of which the universe is made.

On a hill in the western part of Siena stands the strange, old church of St. Domenico, the scene of the devotions of Katherine. In a little valley near known as the Contrada d'Oca, is her father's house, over the door of which is inscribed in golden letters the words, "Sposæ Christi Katherinæ domus." The rooms are now made into a series of chapels, but there are preserved various relics, among which is the lantern that she carried when visiting the poor in her ministrations. That this woman, born in the humblest walks of life, should at the age of thirteen have been admitted to the Dominican order; that she should address and calm infuriated mobs, execute diplomatic negotiations, reform the

republic of Florence, correspond and give the wisest counsel to queens and kings and popes; that by her eloquence, her ardor, and her marvellous personal power she should have induced Gregory XI. to leave Avignon and return to Rome and reconstruct the church; that, strong in divine authority, she should rebuke cardinals, princes, and monarchs; that she wisely solved the intricate political problems of Italy; that the people crowded about her in thousands whenever she appeared, and that multitudes became animated with holy zeal from the force of her appeals; that her own life was that of a passionate exaltation and purity and holy love, — what explanation can there be of such a life as this that has left its determining impress on all the ages to come, but that it was a life in closest and perpetual communion with the divine? Katherine's prayer, still used in Siena, is as follows:

“O Spirito Santo, O Deità eterna Cristo Amore! vieni nel mio cuore; per la tua potenza trallo a te, mio Dio, e concedemi carità con timore. Liberami, O Amore ineffabile, da ogni mal pensiero; riscaldami ed infiammami del tuo dolce amore, sicchè ogni pena mi sembri leggiera. Santa mio Padre e dolce

mio Signore, ora aiutami in ogni mio ministero
Cristo Amore! Cristo Amore!"

In any study of the spiritual significance of life the immediate problem, however, is that of achievement.

"The French have a proverb," observes Emerson, "to the effect that not the day only, but all things have their morning, — '*Il n'y a que le matin en toutes choses.*' And it is a primal rule to defend your morning, to keep all its dews on, and with fine foresight to relieve it from any jangle of affairs, even from the question, Which task? I remember a capital prudence of old President Quincy, who told me that he never went to bed at night until he had laid out the studies for the next morning. I believe that in our good days a well-ordered mind has a new thought awaiting it every morning. And hence, eminently thoughtful men, from the time of Pythagoras down, have insisted on an hour of solitude every day to meet their own mind and learn what oracle it has to impart."

The problem of achievement is not in lengthening time, but in keeping one's self up to the mark in using the time there is. "Life is unnecessarily long," said Emerson; and one who

reflects upon the relations between time and accomplishment must realize that achievement is concerned with quality rather than quantity. An hour may often do the work of a week or a year. A flash of insight is worth a year's efforts. But just how to live, physically, mentally, and spiritually, so as to be in swift and perpetual response to the inspiration in the air is a question that under one form or another is constantly before the world. Various factions give various answers. It is approached from the side of hygiene; and formulas for diet, exercise, and physical observances in general are numerous and not unfrequently valuable. It is approached from other points of view with both sense and nonsense. Yet of one thing may we not always be sure, and regarding it may we not all agree, — that primarily and fundamentally man lives from spiritual force, and that to just the degree that he thus lives from spiritual energy, to that degree will he stamp each hour with the force of achievement?

There is nothing so absolutely practical as the life of the spirit which is a condition of serenity and of aspiration. It is not a matter of religious

ceremony, although it may be constantly renewed and refreshed by rite and ceremony. It is not a life detached from the world, isolated from the great currents of human endeavor, but, instead, one that concerns itself in every endeavor for the benefit of man. The spirit is not something apart from the individual, but is his essential self and his body is the instrument. Just here do we not begin to gain light on this vexed problem? The hygienic counsel to keep this instrument in order is most essential. While no absolute general rules can be laid down as applicable to every one, yet each person may soon discover for himself the particular regimen of food, exercise, and other physical observances that serves as the best means to the end. All this is important, and still it is only the care of the instrument, — not of the man himself. It is important, as the writer's care of his pen, his choice of ink and paper, are important to the result; as a painter's choice and care of his canvas and brushes is an indispensable detail in the accomplishment of his work; as the tuning of the piano is important, even to a Paderewski; but always may one clearly distinguish between

his instrument and himself. Still, as the perfection of the piano does not insure the perfection of the player; as the best of canvas and colors do not themselves produce a picture; as pens and ink alone by no means create literature, so, too, with the individual. To keep his physical body in perfect condition to accomplish certain results is only one detail in the complete achievement.

As man is, primarily, a spiritual being, and only secondarily a physical being; as he is primarily and permanently an inhabitant of the spiritual world, and only incidentally and transiently of the physical world, it seems clear that his strength for achievement must be drawn from the spiritual side, and that it is to this realm he must turn for all renewal and re-enforcement. Only so far as he relates himself to the Divine and receives of the divine energy is he calculated to achieve his purposes. This relation is effected through every uplifting of the heart to God, — in prayer, in aspiration, in thought, in love. By every means, that joins the spiritual being, dwelling here in a physical world, with the forces and inspirations of the spiritual world, does he

receive strength and power. All life is spiritual life; it is merely a question of degree. Even matter is spirit in the cruder and lower stages. The scientists have satisfied themselves that there is but one substance; and that all things are simply various forms, different manifestations of higher or lower degrees. The affirmation that "man is a spirit" is true; but the assertion that "man is as much a spirit as he will ever be" is not true, as his nature is formed for development and progress, and the finer and nobler grows his life, the more he has achieved of the spiritual. It is all a matter of discrete degrees.

Of all others the morning hours seem to be most fitted for the spiritual uplifting. A little time consecrated to aspiration and prayer exalts and transforms the entire day and all its train of events. Gaining this energy, one thereby receives of the infinite power, that transcends all conditions in its instant power to annul or to re-create them.

There seems to be a curiously erroneous conception as to what constitutes spirituality, and it is not infrequently supposed to be passivity and negation rather than purpose and positive energy.

An amiable person who drifts harmlessly in life ; who lives in the constant attitude of accepting God's will ; who is resigned, so to speak, and regards resignation as a moral virtue,— of such an one his friends often remark that, although he contributes little to the progress of others or himself, he is yet a person " of great spirituality." Now while these virtues may, and certainly do, enter into the spiritualization of life, they cannot alone represent that achievement, nor constitute it.

Spirituality is force. It is the most potent, the most resistless, the most all-conquering force in the universe. It is executive and creative. It does something. It achieves and accomplishes. Its achievement may be seen in many various directions. It may take the form of such work for humanity as that of religious ministry, of educational reform, of endeavor to embody new ideas in the social order ; or building a railroad across the continent, inventing the ocean cable, or working out the problem of wireless telegraphy. In any event, spirituality includes spiritual energy, which is force, and which manifests itself as power.

It is not enough to pray that the kingdom of heaven may come. There is something to do to contribute to this result. The kingdom of heaven is to be built up out of hope and belief and endeavor and love. It is not to be bought, but to be made. It may begin in one's own room, — even in one's own mind. It must begin there if it is to work outwardly. It manifests itself in a home, in a community. It manifests itself in a man's own life.

Nor is this manifestation seen in "a calm and indolent ease." It is seen both in achievement and in creating conditions for achievement. It is seldom that the work one desires to do can be found; it must be made. Vacant places do not wait for some one to discover them; they are created out of new combinations of circumstances and conditions by the power of spiritual energy.

This creation, however, is by no means that of outward inquiry or visible seeking. Its work lies far deeper, and consists in an understanding of the law. All life is twofold: it has its ethereal and its physical side. Before any purpose or plan is precipitated into the outer and

objective world, it must be controlled, shaped, determined, in the ethereal world. All this subtle atmosphere is plastic, and the spiritual energy can create the very conditions favorable for the fulfilment of the purpose. One may sit down alone in the peace and exhilaration of his nobler purposes and aspirations and proceed to formulate his thought. He may see, in this inner atmosphere, the specific work that he wishes to do; the journey he desires to make; the house that he will build, or the friend with whom he would have companionship; any ideal in the line of achievement or of surroundings that he longs to realize in outward living; and if he know the law he may so stamp this purpose on the plastic atmosphere that it takes form and substance in the outer world as an inevitable result. One can thus create for himself a place in which to work; he can draw to himself the thought and power to insure successful realization in any line he desires if he know how to draw on this spiritual energy.

For the most part this intense and all-conquering force lies latent in a majority of people; they carry it about as a man might carry an

unopened box of food while he was starving. Spiritual energy is an infinite force ; the more it is drawn upon, the larger is the supply, and it is given to man to use and to use now and here. It is his birthright. Spirituality of life lies in recognizing and using this exhaustless force to create the conditions in which one may be the most useful to others, and in which he shall find the greatest happiness and harmony for himself.

Charbonnel's expression for this great truth is that man must arouse his conscience. But there must be a recognition also of the absolute practical law by means of which man can enter on that work and place which is his ; by means of which he may magnetize the conditions that are for him alone. It makes little difference as to what is the outward sign. Let one take *any* opening and develop it. Living truly, in aspiration and in prayer, he will find an increasing ability to draw on this infinite fund of power, and to transmute all the nebulous desires of his life into brilliant and clear achievement.

No one who is watching with intelligent interest the wonderful panorama of contemporary life can fail to discern that the time has

arrived when a larger philosophy, a higher illumination, a truer comprehension, is to do for Christianity what Jesus did for Judaism. This larger philosophy of life does not come to destroy, but to fulfil. M. Sabatier has stated recently that no one thing is more needed than a restatement of Christianity. He feels that the Christian idea in its fulness and intense hold is diminishing. How meet this difficulty, questions another writer, but by the restatement in modern terms, with reference to modern needs, of the gospel of Christ? That able book by Principal Caird entitled "The Fundamental Idea of Christ," concerns itself with this problem, and offers to it a contribution valuable in its range of suggestive insight and its intellectual sincerity.

There can be no question but that the great demand of the day is a larger grasp of the truth regarding the relations between God and man. The Incarnation was but to teach the way, the truth, and the life, yet so overlaid has it been with theological controversy that the sublime lesson itself has been obscured and not infrequently totally eclipsed to the vision of man. The ablest thought of the day is engaged with

this problem, and its solution is to lie — does lie — in an increasing mass of testimony and of evidence impossible to doubt, that of the modern revelation of spiritual truth which reveals the nature of the relation between man and God and between the physical and the spiritual worlds. This revelation is coming to us in the guise of actual and demonstrable facts; in evidence that would bear its due weight to all intelligent minds in any other connection, and should not the less in this trend of inquiry.

Well has it been said : —

“ We would take the old forms and spiritualize their meaning, and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we do not abolish one jot or one tittle of the teaching which the Christ gave to the world. We do but wipe away man’s material glosses and show you the hidden spiritual meaning which he has missed. We strive to raise you in your daily life more and more from the dominion of the body, and to show you more and more of the mystic symbolism with which spirit life is permeated. They take but a shallow view of our teachings who pin themselves to the letter. We would raise you from the life of

the body to that which shall be to you the fit approach to the state disembodied. There is but a glimpse possible as yet; but the time will come when you will be able to see, as we cannot explain to you in your present state, the true dignity of man's higher life even on the earth sphere, and the hidden mysteries with which that life is teeming."

The entire Christian faith has rested on the single fact that Jesus rose from the dead. If this were not true, argued Saint Paul, then are we of all men most miserable. There is unquestionable testimony that after the physical death on the cross Jesus walked and talked with His disciples; that on more than one occasion, "the doors being shut, He stood in the midst of them." Yet He was a man like unto men of to-day. If He was recognized on earth again after He had passed through the change called death, so can they be. The analogy is supported by an unbroken chain of evidence. Science, in the late discoveries of the nature of the ether and the power of the Röntgen ray, has established the actuality of conditions that permit the appearance and approach of those in the ethereal world to those in the physical world.

On this truth, then, is the basis for the entire reorganization of the Christian faith. The recognition of the interpenetration of the two worlds of the Seen and the Unseen changes all the conditions of living. It gives to all mankind a clearer faith and an abiding joy. It redeems despair to courage ; it transforms inertia to energy, for hope is the spring of action always, and without a living hope and an intelligent faith, life is meaningless.

The establishment of immortality as a practical and evidential fact in the sense of absolute personal identity, the establishment of the actual and literal truth that death is merely a change of form and not of individuality, is an arresting epoch in human progress. But the significance of this is not merely in the comfort it brings to sorrow, but its larger significance is in that it so relates itself to conduct as to introduce the most potent forces to make for morality that mankind has ever known. It is to unveil "the true dignity of man's life, even on the earth sphere, and the hidden mysteries with which that life is teeming."

The test of immortality is the present and im-

mediate sense of oneness with God. "The reformers who have really done the work have been those who have dared to call their work a work of God," said Bishop Brooks. Not only the reformers but every individual who lives his life nobly, is one who looks with reverence and trust and the consecration of faith to the divine guidance and the divine ideal. When Jesus said, "I am the vine, ye are the branches," he illustrated a simple fact as demonstrable as a problem in mathematics or an experiment in physics. What would become of the branches of a tree that should assert: "We are the tree; see our luxuriant foliage, our beauty, our helpful shade from the heat. We will release ourselves entirely from the trunk and roots, which are of no consequence." And so the separation is effected, and in a day the once life-giving and luxuriant branches lie withered and dead. That man is akin to God; that he is a part of the divine life; that he is an immortal and potentially a divine being, is so true that no one can fully live, in the best expression of existence, until he realizes this profound truth and lives from this noble conception of himself. His true power for

achievement and for the infinite development of spirit is gained just in proportion as he relates himself more and more closely to God ; as he realizes more completely the divine goodness and power, and draws on this through prayer and uplifting of spirit for his own work and life.

It is sometimes said by persons who have not yet grasped the spiritual philosophy in its wholeness, that if they believed in the presence and the incidental aid of friends in the Unseen, they would not, therefore, believe in the Divine Power. Might it not as truly be suggested that if a child in a large family believed in the help and counsel of his brothers and sisters, that he must, therefore, deny the existence of his father and mother? The one case has about the same sequence of relation, or, rather, the lack of any conceivable sequence, as the other. Or it is as if the members of a church should assert that because they believed in the mutual helpful intercourse and companionship and sympathy of one another, they must therefore deny that their pastor could help them, or, indeed, that he existed. The *reductio ad absurdum* is at once seen.

“Ah, you little know what power you neglect .

when you omit to foster, by perpetual prayer, communion with the spirits, holy, pure, and good, who are ready to stand by and assist you," says one of divine authority. "Praise which attunes the soul to God and prayer which moves the spirit agencies, — these are engines ever ready to man's service." The consecrated life is the only possible life of unfailing energy. It is physical health as well as sustained mental power. The religion of spiritual philosophy is the complete renewal and uplifting of body and soul. It is pure, it is progressive: it is religion in its practical application. As the world of grown up men and women are the natural leaders and teachers and helpers of the world of children, so are the friends in the Unseen the natural aid of those in the Seen. The saving truth in this is to realize that the event of death works no miracle to transform the individual: that the unworthy man here to-day is not an angel to-morrow simply because he dies; that conditions are as varied and mixed on the plane just beyond as they are here; that the discrimination between the good and the bad must always exist, and that the only power

by which this discrimination may be exercised is the constant renewal of the spirit from God by means of prayer. People suggest being afraid of corrupt influences from the Unseen. Is not one also afraid of corrupt influences here? And is it not one's own fault if his companionships and the influences he calls about him, here or beyond, are unworthy and debasing?

As a matter of actual truth, there is undreamed-of aid for all of us close at hand, awaiting our recognition, for only through intelligent recognition can it be fully given. In one city even Jesus did no mighty work because of its unbelief. The lack of belief, of perception, of recognition makes impossible conditions for those of our friends in the Unseen, just as it does for associations and friendships in this world. This infinite host of reinforcement, — the unseen friends ready to assist with new energy, new enlightenment, new inspiration, — this host is at hand. It is always ready. Man is individual and works out his own destiny. But as we receive helpful suggestions and counsel and impulse in this world from one another without in any sense losing our individuality and

power of will, so may we from our friends in the life beyond. If it did not make one "a mere machine" to receive counsel and sympathetic suggestion from Phillips Brooks, for instance, when he was in this world, why should it now that he is in a world just beyond? Let every man call his work "a work of God." Let him lay hold on every appointed means of aid and counsel and enlightenment and leading from the Divine Power, who uses His messengers and helpers in varied ways to teach and to uplift humanity.

The initial step to making the entire life a work of God is the faithful fulfilment of each present duty, the hourly sacrifice of the lower to the higher. No more practical counsel was ever given than that which George Eliot describes Savonarola as giving to Romola when she sets forth to desert Florence : —

"The higher life begins for us, my daughter, when we renounce our own will to bow before a divine law. That seems hard to you. It is the portal of wisdom and freedom and blessedness. And the symbol of it hangs before you. That wisdom is the religion of the cross.

.

. . . "Every bond of your life is a debt: the right lies in the payment of that debt. It can lie nowhere else. In vain will you wander over the earth: you will be wandering forever away from the right.

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"You are seeking your own will, my daughter. You are seeking some good other than the law you are bound to obey. But how will you find good? It is not a thing of choice; it is a river that flows from the foot of the Invisible Throne, and flows by the path of obedience. I say again, man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring. But you will go forth; and what will you find, my daughter? Sorrow without duty, — bitter herbs, and no bread with them."

There can be no more immediately important decision in the conduct of life, nor one more absolutely essential to progress, than the resolution to meet and to fulfil, never to evade, obligations. Emerson somewhere tersely says, "Pay every debt as you go," and again in a couplet he offers the same counsel: —

"Wouldst thou seal up the avenues of ill?
Pay every debt, as if God wrote the bill."

Of course all this high counsel, both in the admonition of Savonarola to Romola as conceived by George Eliot in her wonderful romance of Florence, and the counsel of Emerson which in a few words condenses the wisdom of volumes; the wisdom of the ages, indeed,—of course this all refers to something quite larger and more significant than debts of a financial nature. Transcending these, it, of course, includes obligations of finance, and to meet every claim of this nature is simply a factor in the very basis of character, the very foundation of all things. To pay one's bills promptly and fully, never to allow one's finances to sink into entanglement, is certainly a part of the integrity of character, and without integrity and reliability as a basis of character, there can be no spiritual progress. But while including these obligations of daily living which so determine one's relations with others, there is an infinite world beyond of obligations not less but more potent, because they pertain to the realm of spiritual order, and are discerned by mental illumination rather than enforced by visible record.

One finds himself in a framework of circum-

stances. They may be irksome. They may be full of irritation and trial. They may be circumstances that seem almost like an imprisonment from which he cannot emerge. A young man finds himself, it may be, with invalid or aged parents dependent upon his exertions. He looks out into the world and sees the arena he longs to enter; the university for study; the business world in which he would take an active part; a thousand vistas and voices beckon to him, and he longs to be free to follow and to answer them. Or, again, one finds himself in a certain line of work which presents itself as drudgery rather than duty even; he looks out into an indefinite future and sees no end, no probable change, and the burden is upon him. Or some social or domestic relations, unfortunate entanglements in one way or another, have caught him in their strands, and have become a hindrance or a burden. All these, and a thousand other typical instances which will readily occur to the reader, abound in human life. What then?

“Wouldst thou seal up the avenues of ill?
Pay every debt, as if God wrote the bill.”

These circumstances are the debt that one has somewhere and some way incurred. The soul, in its pilgrimage through successive lives, has, by its failures, its mistakes, its errors, produced more or less of circumstances that are variously trying. If somewhere and sometime we have wronged another; if sometime in our past we have failed in generosity, in tenderness, in justice or in love, the reaction in producing circumstances of trial or limitation for ourselves is sure. It is the moral law, "Whatsoever a man soweth, that shall he also reap." It is not retribution in the sense of gratuitous punishment; it is the logical and inevitable result of given causes. If one puts his hand in the fire, he is burned. The flame does not burn the hand as an arbitrary punishment, but as an inevitable result, of which the cause lies in one's own action.

The Oriental philosophy has taught that a succession of lifetimes was accomplished by means of successive reincarnations in this world. This theory is merely that up to a certain degree of spiritual development, the soul uses successive physical bodies on earth, but this applies only to

the more rudimentary phases. The Oriental philosophy holds vast storehouses of spiritual treasure; but it is rather as ore to be cast in the new and finer forms of thought, according to the higher illumination given by Jesus, than it is to be accepted in its mass, and with the cruder ideas of antiquity. For the world moves onward, and thought "widens with the progress of the suns."

The truth of successive lives, each with a definite beginning and ending, is one apparent to every student of spiritual progress. But that the period of infancy and childhood, in precisely the sense in which we see these periods in our present life, are to be repeated, seems inconsistent with the great law of evolution. As for "reincarnation," all persons who live deeply and swiftly are "reincarnated," in a certain sense, many times in this present life. All persons who realize successive states of life, each entirely different while also a logical evolutionary result of the preceding state, are, in a sense, reincarnated again. We see the same man under totally different circumstances; and, indeed, as the physiologists assure us that every component

atom of the human body is renewed every seven years, each new environment has, to a greater or less extent, a new body for the spiritual being who tenants it.

Death comes as an event by means of which the physical envelope is cast off, and a succession of finer and higher lives under successive higher and more significant conditions begin. In all this ascending series the divine law prevails, and to it the spirit is held amenable. The progress must be toward justice, truth, generosity, and love. If one fails in these, he thereby constructs circumstances that recur in which he must learn his lesson over again. "The higher life begins for us when we renounce our own will to bow before a divine law." Duties must be fulfilled, not forsaken. The limitations, the hardships of the present, must be — not renounced, but realized in experience ; every claim met, every obligation repaid, every claim fulfilled. Then this specific experience is ended. The individual has transmuted its lessons into qualities of character, and has gained the strength of all that he has overcome.

There is nothing more trivial, — one had al-

most said more despicable, measured by the standard of intellect or spirit, than to talk of luck, "good luck," "ill luck;" of people who are "fortunate"—or "unfortunate," as if there were certain fixed states and grades in life, and people were parcelled out and apportioned to one or the other, without any volition of their own. Industry and energy and the enthusiasm of purpose pursue their way and accomplish something, or inanity and indolence halt and hesitate and realize nothing; and the man who sees only effects and has no eye to discern causes looks on and pronounces the one to be "fortunate," the other to be "unfortunate." As well might the terms be applied to the man who sows seed in fertile ground and faithfully keeps it free from weeds and water and attends to it, and the other who carelessly flings the seed on a rock and makes no effort to plant and to cultivate. Events, circumstances, and surroundings are created; they are not found by chance. Not that one is morally to blame if he has not the power to create them, but this power is itself a thing that can be acquired by unfaltering fidelity to the right purpose; by making a deter-

mined stand against indolence, irritation, and all that attends a low level of life ; by vigilantly keeping the current of thought pure ; keeping it full of affection, sweetness, generosity, love, and by doing in outward life " the next thing," the " duty that lies next " constantly, then this sweetness of spirit and energy of action combined will develop in its possessor the power to create and develop a higher line of work.

There is a signal mistake made by some persons regarding spiritual power, in the belief that it is some mysterious and uncontrollable force that comes and goes ; that is wholly incalculable, wholly without the pale of law, and that, if exercised at all, must be exercised in some passive and unconscious moments. The truth is just the opposite of this. Spiritual power is the most positive and highly conscious illumination. It is the absolutely irresistible force, that shapes, directs, controls, and creates. The interior, or acting being, as Balzac phrases it, is the conjoined force of thought and will.

The laws that apply to physics also largely apply to life. In a course of astronomical lectures before the Lowell Institute Professor See

described the vast nebulous masses that float in space ; whose temperature is the " absolute zero," five hundred degrees below the zero of the thermometer ; which are on their way to become worlds : these masses of intensely cold nebulae, which at last begin to be heated, to grow hotter for ages, to come under the laws of gravitation and attraction, and then to grow cooler, lose their incandescent state, and become dark and invisible bodies in space. Thus a great many people seem to be in a nebulous state, — formless, purposeless, cold ; drifting in space without the power to come under and profit by the spiritual laws ; lacking the fire of energy that would lead them to come into the developing currents of life, to be moulded by its discipline, directed by its subtle potencies, and amenable to its higher inspirations.

Life is simply a matter of conditions that are evanescent, plastic to thought, easily malleable by our mental power brought to bear upon them. There is a great deal of nonsense talked about waiting for things, the " divine patience " being apparently held to be in direct ratio to the passivity and mental vacuity possible to the dura-

tion of the "enforced pause." Yet is this not a mistaken estimate? Is not the true patience of waiting that which is a period of intense spiritual activity rather than of passivity, but an activity held in perfect harmony to the divine will; the period of more closely uniting one's will with the divine purpose, and when this is achieved, boundless energy will flow in the direction and its power will appear; and even as the formless stellar nebula begins to come under the control of law in its process of evolution toward a world, so the individual will find himself coming into the possession of definite work, of the growing power to control circumstances, and the possession of an individual orbit in the social firmament. The "energizing spirit" is the one essential of life. Having found that, all else is easy. Circumstances are fluidic; they are ready to flow in any direction, to take on any form, to pour themselves into any mould. The energy of spirit is the controller and the creator of destiny.

Now this energy is developed by doing the duty that lies next; by doing, indeed, whatever one can, that lies next. All the vari-

ous kinds of work in this world, whether of the intellectual or industrial orders (as if the industrial did not require the intellectual to direct it aright, and the intellectual that persistence of activity that we call industry), these two orders, if they can be thus separated, comprise a great variety of employments, whose chief use is the development of spiritual forces. Whether these forces are gained from the platform of a motor car or from the chancel of a church; from the further side of the sales counter of a shop or a library table; from the sewing-room or the studio, — is far less consequence than the matter of gaining them. The end is one; the means are various. This entire physical world is but a spiritual kindergarten, where the spiritual man takes on a physical body for a time, in order, by the discipline of material things, to develop and cultivate his spiritual qualities. He learns application to a given work, devotion to duty, patience, serenity, generosity, love. All these qualities he develops by the discipline gained in the physical world by means of social action and reaction.

It is not in the line of spiritual progress to re-

fuse undertaking a work because it is not of a congenial nature. The distasteful, honestly performed, leads to the desirable. To decline the duty that lies next is to sink into spiritual pauperism; and who would not see in the faithful housemaid or hod-carrier a character higher than that revealed in this inane mental attitude? Fortune and misfortune are not arbitrary definitions. They are the product of qualities and have almost the inevitability of sequence that characterizes a problem in mathematics. The Cunard steamer line has never lost a single life; but to what is this unparalleled record due save to the most unfailing care on the part of the company and their captains in command? It is good management, not "good luck," that presents such a record.

Fortune is simply the visible result of the series of choices which constitute a man's life. The moment man learns to think aright, the effects will be fortunate. Health, harmony, and happiness are an indissoluble trio that attend right purpose and noble thought.

Life is precisely that which we first create in the realm of ideas. A poet has expressed this truth in the subtle lines: —

“With Sodom apples fill thy harvest bin ;
Barter heart wealth for gold in Fashion’s mart ;
Traverse rough seas some distant port to win,
Without a chart.

“Fray the fine cord of Love until it break ;
Launch thy pirogue before the storm abate ;
Tease the prone, sleeping Peril till it wake ;
Then rail at Fate.”

The assertion that life is what we make it has become so trite as hardly to arrest attention ; but it is a crystallization of the profoundest philosophy and the deepest spiritual truth. Indeed, if one’s life were what some one else made it ; if it were even made by God, — the spring of active well-doing would be stilled. In the latter case man would be an automaton, and in the former every inequality would be an injustice. In reality life is determined by two factors, — our conduct and our thought ; and conduct is almost entirely conditioned on thought. “Man dwells in various vehicles, physical, astral, and mental. The physical brain is the instrument of consciousness in making life on the physical plane ; and man only reveals as much of himself, in the present life, as his physical organism per-

mits, for consciousness can manifest on the physical plane only so much as the physical vehicle can carry. During earth life the physical and the ethereal bodies are not normally separated; they normally function together, as the lower and higher chords of a musical instrument blend; but these bodies also carry on separate though co-ordinated activities." Death is simply the withdrawal of the ethereal from the physical. Now, just beyond the plane of the physical there is a region more highly vitalized and finer, where all impressions are more subtle and plastic; where life is more active. This ethereal world is all about us; it is interpenetrated with the physical; we live and move in it, but it is intangible, invisible, inaudible, imperceptible, because the prison of the physical body shuts us away from it, the physical particles being too gross to be set in vibration by ethereal matter.

Man's physical form is not a fixed and unchanging thing. On the contrary, it is in a state of perpetual change, throwing off particles and attracting to itself new ones; and the finer the thought, the finer the atoms attracted to build it up.

"For soul is form and doth the body make,"

said Spenser. The words embody a literal truth.

Thus the immortal man develops his spiritual faculties through all the discipline of a lifetime on earth. All the resources and energies of this life are a series of great object lessons by means of which the immortal faculties are educated, developed, cultivated. The thing achieved is temporary, but the development of power to achieve is permanent. The conception of noble architecture, the marvellous enterprises of the great works of civil engineering, the discoveries, the inventions, all these owe their greatest importance to their reflex influence in the development of the spiritual powers (using the term as inclusive of the intellectual powers) of those who invent or discover or achieve.

The assertion that "the soul is not content to lie sub-conscious, — that by the ideal, which is the real, it tempts the conscious man onward," — is one that holds in solution a great truth, not to say even a philosophy. In the general average life, and all the life below the average, throughout all the past ages, the spiritual self in man (or the soul) has been in a sub-conscious state.

That is to say, when man lives the mere physical life, laboring to compass the ends of food, clothing, shelter, with whatever added comfort or luxury may be gained, the soul, the real man, is lying sub-conscious. Whenever an individual rises above this plane and his life flowers into greatness; when he lives the life of sacrifice, of heroism, and rises above the mere personal into the universal, — then does the soul assert itself, and he begins to live his true life as a spiritual being, related to the spiritual world. Each person who contributes to the general progress of society in any direction: Lucy Stone, when with ideal vision she saw a larger future for women, and set out, unaided and alone, — save that “one with God is a majority,” — on her upward and toilsome path that was destined to give such rich results; Garrison in his work for freedom; Phillips Brooks in his unceasing zeal in the call to the truer life; Dr. Nansen in his great researches in polar regions; Edison and Tesla and Marconi in their constant efforts to advance into the knowledge and conquering of the more subtle forces; all the world’s heroes and prophets, its seers and its poets, have been those whose

soul was not content to lie sub-conscious, but struggled to realize its ideal visions. To what, indeed, was due the discovery of America but the fact that the soul of Columbus was not content to lie sub-conscious? To what was due Cyrus Field's sublime achievement in the cable communication under the ocean but to this assertion of its powers by the soul? Every advance in the conquest of new regions of the march of progress in all directions is the result of the active assertion of the life of the spirit.

Immortality is this evolutionary advance into the life more abundant of whose nature intuition gives a degree of prevision. Browning questions :

“ Will the future life be work

When the strong and the weak, the world's congeries,
Repeat in large what they practised in small,

Through life after life in unlimited series,
Only the scales be changed, that's all? ”

Life is a continuity unbroken by the change of form involved in death. In the poet and the artist the spiritual nature is active, and the mind perceives those verities in the Unseen which are commonly attributed to imagination in the sense of mere fancy. Extreme sensitiveness to the

realities in the Unseen becomes clairvoyance. Fragmentary experiences of clairvoyant vision are by no means rare, but their reality is so seldom recognized that the power, instead of being developed, is stifled. The day is at hand when the recognized realm of reality is to be extended into the Unseen, when the horizon line will advance, when the present environment of physical life will be so extended and the conceptions of the next stage of being become so much more intelligent, that there will be practically a new heaven and a new earth.

Sir William Crookes has already from the purely scientific side postulated unknown regions whose life yet affects our own to a degree incalculable.

These boundless possibilities are now unfolding themselves to the world. Science and ethics and psychical research are all factors in this new and larger revelation of the divine universe, and humanity stands on the threshold of the most important era it has ever known. Dr. Drummond, catching an inspired glimpse of this truth, characterized the approaching change as "the religious use of the temporal world. Heaven

lies behind earth," he continued, "and we learn that this earth is not merely a place to live in, but to see in. We are to pass through it as clairvoyants, holding the whole temporal world as a vast transparency, through which the eternal shines. . . . To the spiritual man there lies behind this temporal a something which explains all. Work is an incarnation of the Unseen. In this loom man's soul is made. There is a subtle machinery behind it all, working while he is working, making or unmaking the Unseen in him. Integrity, thoroughness, honesty, accuracy, conscientiousness, faithfulness, patience, — these unseen things which complete a soul are woven into its inner work. Apart from work these things are not."

It is true that all the work, the courtesies, and the philanthropies of life serve a twofold purpose, — that of immediate convenience, comfort, or aid on the plane of the Seen ; that of development and spiritual enlargement on the plane of the Unseen. A railroad is built across a continent, a cable is conducted under an ocean, a family in need are clothed and fed, a house is built and furnished and made ready for the beau-

tiful drama of living, and immediate uses are served, general progress and enlightenment are extended, the ways and means of terrestrial life are made finer and easier; but all this is the temporal side; the permanent side is that the spiritual man has exercised his faculties and achieved greater development in his progress toward the spiritual world. Generous and beautiful as are many of the charities and courtesies and kindnesses of daily life,—is it yet fully realized that an opportunity to do a kindness to another is a luxury rather than an obligation? There is some one we know who is in need of aid, and we recognize the need and suggest to ourselves that A, who has vast possessions, ought to assume this care and meet this need rather than we, who have no possessions at all; and this is wholly wrong and defective reasoning; for instead of its being a sacrifice or a burden to do all that is in our power for the one in need, it is a divine opportunity, a spiritual luxury. The only way to multiply those things needful in this part of life is to divide them. Possession is not a mere arbitrary affair; a thing of exact measurement, which, being les-

sened or depleted, necessarily remains so. Possessions of all kinds—money, houses, lands, what we will—are but a precipitation in a given form from the Unseen realm. There is an abundance. The universe teems with riches. Things have no value merely in and of themselves, but only in that which they represent. If they represent a certain energy which holds itself constantly related to the divine energy, which is fed from that infinite fountain, they will be renewed in plenty and frequency, like the loaves and the fishes. This result is the working of a spiritual law, and it will only be experienced by those who have learned to live by that law. The laws governing the spiritual world are as absolute as those that govern the temporal. But as man is primarily a spiritual being, destined to live in a spiritual world, he can achieve his spirituality of life and relate himself to the divine powers. Nothing is impossible to him whose will has merged itself in the will of God. This is the only secret of the marvellous work of Jesus; and He distinctly affirmed that what He did, all may do, and “even greater things.”

The spirituality of life includes morality, and

morality includes the cardinal every-day virtues of justice, honesty, integrity. To talk of "living the higher life," and to ignore the financial integrity of keeping one's bills promptly and accurately paid, is to speak a meaningless jargon. There is no more disastrous attitude than for an individual to entertain the conviction that he is sent into the world on a special commission which relieves him from the obligation of practising the ordinary virtues of industry and honesty. A woman begins to "live the higher life" when she pays her tradespeople, and is considerate to her maid, and is courteous to the chance comer. To talk about living the spiritual life and ignore the common duties of the day, is to sadly misinterpret the phrase, and to make of it a mere travesty. The teaching that influences people to give themselves up to ecstatic contemplations; to procure money — whether begged or borrowed — in whatever way it can be extracted, and to fling to the winds any responsibility for ever paying it; to frankly take the ground, indeed, that because the borrower is "living the higher life," and is, as he announces, "spiritual," he is thereby released from the

common honor and integrity of honest men and women, — such teaching is not only without value, but so far as it has any weight at all, it is dangerous. The very basis of spirituality of life is that of the moral qualities. To tell the truth ; to pay one's just bills ; to avoid contracting them when there is no adequate provision for their payment, and no idea as to how they are to be met ; to be as careful not to take advantage of another as one would be that another does not take advantage of himself ; to be just, honest, faithful, and reliable, — these qualities are the only possible foundation for any true spirituality of life. What kind of an interpretation of the (alleged) higher life would that be of an individual who should recklessly procure money from any and all possible sources, without giving a thought as to how it was to be refunded, or whether it would ever be paid ? and who should teach to others that the true interpretation of the injunction of Jesus to "take no thought for the morrow" was in being totally unmindful of all the just obligations of life ? The man or woman who is honestly earning a living, who is faithful to his daily duties, however common-

place or even trivial they may seem ; who is truthful and kind and generous in thought, even if he have not the means to be lavish in material gifts, — such an individual is the one who has already entered genuinely and nobly on “the higher life,” — the life of spirituality. Well, indeed, does Mrs. Browning say : —

“ Natural things
And spiritual, — who separates those two
In art, in morals, or the social drift
Tears up the bond of nature and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points.”

There is indeed no more dangerous ground for an individual than to set forth in life with the conviction that he is a superior being and that, as he is made of finer clay than his fellows, the world owes him a living. Spirituality of life is not developed out of ignoring, but instead out of fulfilling obligations. The spiritual and the natural life are simply conditions of evolution. As Emerson illustrates, there comes a time to every man when he is careful that his neighbor does not cheat him ; there comes another time

when he is careful that he does not cheat his neighbor. Obedience to the moral law is the true motive of life. "If you would be strong," well said Bishop Brooks, "you must learn to obey." Generosity in material gifts is a luxury, but it is a luxury that he alone should enjoy who has first observed the due necessity of justice and honesty. So with all the higher attributes of life. They are the first to be earned by obedience to the necessities. Into the life that is thus obedient will come undreamed of beauty and power. The miracle will be wrought. It is wrought daily and hourly for all who have learned faith and obedience.

The story of Martin Luther's ascent of the Sancta Scala in Rome — the Holy Staircase which is said to have formed a part of Pilate's house — is one that impresses the lesson of faithfulness in common duty.

The story runs that as Luther was toiling up, a voice as if from heaven spoke to him and said, "The just shall live by faith." At that moment he realized that not by any exotic observances, but by the faith that makes faithful, is the nobler life achieved.

The universe is made for man, not man for the universe. Every wish and aspiration whose trend is toward progress can be fully met, abundantly gratified. There is no more limit to the gratification of a right desire than there is to the air that one may breathe. Satisfaction and happiness are as infinite as the atmosphere. The only limitation is the degree of receptivity in man. The need is to enlarge one's view of the universe; to deepen one's realization of the multitude of forces ceaselessly at work.

It is not uncommon to hear the assertion that desires should be stifled and suppressed; that the individual should accept whatever befalls, making no effort to alter the course of things; that if he insist on his own desires he is selfish, and may be depriving some one else of blessings by craving them for himself. This trend of speculation may proceed from a view not less inadequate because it is conscientious. Yet the whole teachings of Jesus are of the untold riches of the heavenly kingdom out of which man draws, not merely his religious and devotional life specifically, but all that makes

for his happiness, his comfort, his advancement. What does Saint Paul say to the Ephesians?

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” These are strong words: the “exceeding abundance,” even “*above all that we ask or think.*” And then the restrictive clause, “*According to the power that worketh in us,*” offers matter for reflection. The words of Jesus Himself are full and very clear on the point of asking for what one desires.

“Ask and receive, that your joy may be full.”

“If ye ask anything in my name, I will do it.”

“Whatsoever ye shall ask the Father in my name, He will give it you.”

Yet constantly and ever reiterated is the one restriction,—the condition that man himself shall have achieved the only spiritual attitude in which it is possible that all these things shall be wrought. “*If you abide in Me, and My words abide in you,*” — here is an expression of the requisite condition. “*For without Me ye can do nothing.*” The forms of expression are numerous and varied, but the sig-

nificance is always the same. The condition of desire and its fulfilment is constantly conjoined with the invitation to man to ask what he will,—to ask for anything that he needs. "It is your Father's good pleasure to give you the kingdom." There is a constant urgency, even, brought to bear upon man to ask freely and fully for all that he desires. And with this repeated urgency is the attendant explanation of the condition under which alone the requisite may be fulfilled and the desires granted.

"But," objects one, "it certainly cannot be right for us to ask for material things. We should pray only for spiritual qualities."

But what are material things? Are they not simply the manifestations of spiritual supply? A book is a material thing, but it is the manifestation of the learning, the wisdom, the insight that it may contain. What was the manna in the Wilderness but a material thing; or the loaves and fishes that Jesus invoked to feed the multitude? The entire material world is the manifestation of the spiritual causes that produce it. Food, shelter, and clothing; the opportunities for study, the culture of society,

of literature, art, travel, — these are not material things in the sense that they are only of the transient and the physical. They are the forms in which spiritual energy variously manifests itself; they are means of development, means of gaining power to aid in uplift and enlightenment; to accomplish and achieve those things for which life here is designed. And why should not one ask for any or all of these? “It is your Father’s *good pleasure* to give you the kingdom.”

Man is placed in this world to utilize nature; to discern the hidden forces and harness them to use. “Enlist every breeze, every waterfall, every magnetic current, in your service,” said Victor Hugo, — a bit of counsel that is being constantly fulfilled by inventors and discoverers. The electric force that is in the air will yet be the universal motor. Wireless telegraphy, — what is that but thought sent by air currents? The power of the torrent of Niagara is utilized in New York City. Utopia is rapidly being conquered and invested with the yoke of reality.

The prevailing defect is to ask too little rather than too much of life. Man is made

for the region above the natural. The "supernatural" of one century is the commonplace reality of the succeeding one. In exact correspondence with the development of the forces of man does he rise into a new world of nature. "The life that is and that which is to come" is *one* life, one unbroken chain of evolution. The experiences that we shall enter upon after the event we call death are only the "next" life, or the "other" life, as are the experiences of tomorrow or next year "another" life. To live in the constant and vivid realization of this oneness of life, to live in that perfect faith which is the "substance" — the substantial part — of the "things not seen;" to live in the outgoing love to God and to men, — these are the conditions in which man may receive abundantly, above all that he can ask or think, of every gift and grace that makes for progress and happiness.

Man is endowed with a spiritual nature which is capable of providing him with power that may be increased and expanded indefinitely, *unless* he paralyze it by wilfully materializing his life. This may be done whenever a man leads the self-indulgent life rather than that in which

his fidelity to the intellectual and the spiritual is unbroken. To most of us the expression, the "lower life," suggests the absolutely degrading levels usually associated with that term. But many a life of the well-bred and the intelligent class is, after all, of a lower order and on a lower plane than it has any right to be. The terms high and low are relative. Anything less than one's best is low—to that individual. With reference to one man a low life implies criminality and intoxication; with reference to another his life may be—relatively to himself—low when he is idle, self-indulgent, and living in mere self-gratification, although in no sense transgressing any moral law. Man is, potentially, a divine being, and it is his business to live the divine life; to repress the desires of the physical senses and develop desire on the higher plane of intellectual and spiritual aspirations. To pass one's days lying in a hammock and reading novels—of the trashy, ephemeral kind—may not deserve to be classed as an immorality, but it certainly is not a mode of developing the higher powers of one's nature; while, on the contrary, a summer devoted to George Eliot

and to Balzac might be the most profitable of seasons.

There is no more immediately practical aid in life than those marvellous words of Saint Paul, "Be ye transformed by the renewing of your spirit." This divine germ implanted in man, whose growth is compared to a grain of mustard seed, is that innate power by means of which this transformation can be effected. That is, if as Canon Wilberforce says, "he does not wilfully paralyze it by sensualizing and materializing his life." This power in man is not merely a motor that may dominate motion and direction; but a motor that gradually increases its power and transforms that object of which it is the moving spring. It is not true that any individual life is necessarily dominated by circumstances. It is man's business to control circumstances, to create them; and he who is living as their victim, as a prisoner, so to speak, in his environment, is in a precarious condition which he should confront at once with a view to its rectification. He has more or less by some error in living, paralyzed his inner faculties of spiritual insight and power. The fault is in

himself; the remedy must lie with himself. He requires redemption. The evangelical belief regarding man's need of redemption rests on the most absolute foundation of truth. The divine germ in man must relate itself to God, the Divine Power. As the wire must receive the electric current in order to transmit the message, so man, made in the image of the Divine, with the germ of infinite power in himself, must place himself aright in the universe through the potency of prayer, and he can then work in harmony and in co-operation with the Divine Energy in shaping his own life; in controlling and even in creating new combinations of circumstances. Once in the current of divine aspiration and inspiration, everything becomes possible. The resources of all the universe open and entreat one to enter. This germ of divine energy, implanted in man, has the power to elevate him into the invisible world; to make him an inhabitant in the realm of causes, which, on this plane, are seen only as effects. As a dweller in the sphere of causes, he may also be an actor there. He may discern a new and higher plane to which he may transfer all the scenery and circumstances of his life.

There are transitions even during the life here which are as complete in their transformation of environment as may, perhaps, be caused in some cases only by death. The will is the motor by which one may control his circumstances; not a mere wilfulness, — which is a very different affair, — but the will in the high sense of seeing a perpetually unfolding path of increasing nobleness and perfection, and placing one's self in harmonious accord with the currents that flow toward it; the will that, through prayer and unceasing aspiration, unites itself with the divine will, after which all the powers of earth and air cannot prevail against its high accomplishment.

The life that now is and that which is to come are as intimately related as the life of childhood and youth, and of youth and manhood. Man does not "go to" heaven, but he creates his own heaven and enjoys the happiness and harmony associated with the term in exact proportion to the degree in which he has created them during his life on earth. Many a man still dwelling here experiences daily more of the joys of heaven, so called, than many others who have passed through the change we call death. Nor is

heaven a state to be awaited patiently as something identified with a far future. If one is not living in heaven to-day, in the spiritual conditions of peace and love that produce its joy, then he may be assured that something is wrong, and he should seek to set it aright just as he should seek, were he ill, to regain health again. Heaven is, of course, a term implying infinite degrees; a term that includes innumerable stages of progression.

An increasingly intelligent conception of the life to come is of the greatest importance to the life that now is. Man can only receive such knowledge of God and the nature of the spiritual life as he is fitted to grasp; but in this knowledge, like all other acquirement, each advance made fits one to receive another and a larger comprehension of truth.

All modern research and investigation, and the reasoning from what is known to what is not known, confirms the intuitive belief that the conditions of life after leaving the body are the positive and significant, and are to be assumed as the true standard in making all comparisons. Many writers assume that the state after death

is one inferior to the state before death ; and the prevailing popular idea is that to be " cut off," as is said, from the hope and promise of life here, is a great misfortune. This cannot be true unless the nature of life in the future is inferior to the nature of life in the present ; and as spirit is the only potency, it must follow that the life of the spiritual spheres must be far more significant than that in the physical spheres. In its very nature it is an advance so far as the conditions go. But whether the individual is prepared to enter into the best uses of those higher and more significant conditions, to comprehend and enjoy the privileges, is another question, and it is the supreme concern of the present life. It is the question of knowledge instead of ignorance ; of morality instead of immorality ; of generosity and love instead of selfishness and indifference ; of lofty purposes instead of ignoble mental attitudes ; of spirituality rather than materiality. It is the question, too, of encouragement toward all excellence ; the question of happiness and conviction rather than of undefined hope or of doubt. To realize with that absolute conviction born of intelligent comprehension that the life to

come is closely interpenetrated with the life that now is ; that personal sympathy, aid, and companionship surround us constantly ; that we have only to ask for the uplifting influence, the perfect response, and it is ours ; that God works through means and not through miracles, and that His means include ministering spirits, — all this realization enlarges and exalts the quality of daily life.

Nor does it encroach in any wise on the Christian faith. If it is not “dangerous” to have loves and friendships with those in this world, it is not to have friendships and loves with those in the Unseen. Man does not love God less because he loves his friend. What, indeed, does Saint Paul say? That we may know whether or not we love God by the spirit He hath given us, by the love we bear to those with whom we are associated. While even this life offers privileges to man for co-operating with God in all noble and helpful work, the life to come offers such privileges in larger degree. To help others is the very essence of the heavenly life which has its teaching, its art, its literary work, its drama, its lectures, its

preaching. All the manifold intellectual and spiritual activities here are but rudimentary hints of those activities there. Into that more significant life we may enter to some extent by an intelligent recognition of it, and to do this is to come closer to the divine world of harmonious energy.

In this world of larger life and harmony does there enter the element of fate? Is there a mutual exclusiveness of fate and of free will, or can any man, if he choose, enter into a present life of joy, of serenity, of high achievement? Can he, by a mental decision, pass from the discordant and the perplexing to the conditions of harmony and clear vision? With us all the inequalities of fortune always haunt the thought. "One shall be taken and another left." And why? "A thousand shall fall at thy left hand and ten thousand at thy right hand, and the pestilence shall not come nigh thee." And again we ask, why? The children of one family, born and bred under the same influences and environment, go forth to meet — or to make — lives as totally different from one another as if they were of different races. Two

men sit side by side in a railway car when an accident occurs, and one is killed and the other uninjured. Instances need not be multiplied. We see the inexplicable every day. Still, life is not made up of blind chance nor of automatic movements. Every outer event has its inner cause. "The riddle of the age has for each its private solution." Each man brings his fate with him. Each one is predetermining his fate for the future. Fate is limitation. To the degree that one lives in the material things of sense and time, to that degree is he entangled and held by them. In the degree in which he lives in qualities and principles and thought, to that degree is he free. "The revelation of Thought takes man out of servitude into freedom."

Of late years we hear much about karma. Fate and karma are interchangeable terms. Karma is another name for the conditions that we have ourselves created. These causes have their effects, and these effects are the more complicated because no one liveth to himself alone. There is not only a karma of the individual, but of his social affiliations, his attractions and mag-

netisms, and there is, too, the karma of the race, which no one can fully or entirely escape. We share to some degree the fortunes of our times. "There is no such thing," says Annie Besant, "as 'chance' or as 'accident ;' all thoughts, deeds, circumstances, are causally related to the past and will causally influence the future ; as our ignorance shrouds from our vision alike the past and the future, events often appear to us to come suddenly from the void, to be accidental, but this appearance is illusory. Man is continually sending out forces on all the planes on which he functions ; these forces themselves — the effects of his past activities — are causes which he sets going in each world he inhabits ; they bring about certain definite effects on himself and on others, and as these causes radiate from himself, he is responsible for the results they bring."

We learn by philosophic and psychological study that man inhabits three distinct planes during this present life : the mental plane, on which his energy is thought ; the astral plane, on which his energy is desire ; and the physical, on which his energy takes the form of acts.

Now, these threefold results of our life, acts, desires, and thoughts, produce one's karma, or his fate.

Again, as man advances to the higher life, he decreases his fate ; that is to say, he transcends his limitations. He becomes more the master and less the slave. As he advances in knowledge, he can control laws and not be controlled by them.

"Look ! the clay dries into iron, but the potter moulds
the clay ;

Destiny to-day is master ; man was master yesterday."

Yet if destiny to-day is master, man may be master to-morrow. If he is this year the slave of the events he has created, he may begin now to dominate and control the events of next year. Here is where the problem of free will comes. Let one begin to live more in thought and less in desire, and he is already advancing toward freedom.

There can be no question but that each individual's life, with all its varied experiences, represents the sum up to that time of all that he has done, desired, and thought. He has set up such

a range of vibration that the results could be nothing else than what they are. But events, circumstances, conditions, are plastic to the will. The development of will power is the motor of life. The power of the will is the creative, the divine element in man.

Cause and effect determine these mutual results with almost mathematical accuracy ; but there is a power to which both are plastic and amenable. The Divine overruling is around all life, and it is just here that the philosophy of the Hindoo and of the Christian diverge. The Eastern wisdom teaches that as a man sows, so shall he reap. But the higher truth of the Christian faith is that the soul may so relate itself to the Divine that the miracle may be wrought ; that all life — its entire conditions and scenery and trains of events — may be transformed by the renewing of the mind. The law of gravitation is a truth, and holds all who are under it subject to its force ; but once transcend the law of gravitation and come under that of attraction, and all is changed. Man may continue to live under the law of Fate ; to “work out his karma,” as the Hindoo would say, and

to gradually produce better results and to begin to extricate himself from karmic conditions. But he may also consecrate his life to the divine power ; he may lift himself up to God and His Son and become a sharer in the divine life ; and an intense and supreme hour may do for him what a century of mere effort by his own will could not achieve.

“Commit thy works unto the Lord, and thy thoughts shall be established.” One may become one of those spirits

“with whom the stars connive
To work their will.”

He may come to conquer and prevail. The habit of giving the first half-hour of the morning each day to the renewal of consecration to the Divine Life will signally aid in freeing man from the entanglement and limitation of desire and conditions.

“He only is rich who owns the day,” said Emerson ; and no one owns the day who allows it to be invaded with worry and fret and anxiety. There are vices — the term is none too strong — that to many people masquerade as shining virtues. One will hear a member of a

family say to another with the air of one who utters the final word of affection or love, "I have been worrying about you all day." Not unfrequently a wife will assure her husband on the eve of his departure on a journey that she shall worry about him all the time he is gone. A mother will narrate the liberal margin of time she devotes to "worrying" over her children, and in one way or another this most unprofitable and absurd mental state is more or less held up to canonization. Should it not be set down as a moral axiom that worry is not only unnecessary, but that it is positively and distinctly harmful, both to the one who worries and the one who is worried over? It should not receive the tolerance of even a negative virtue, but be relegated where it belongs, among the positive vices. If people would take to worrying over their enemies, — that is another matter. Not that one would desire to recommend revenge and ill will as desiderata of life, but, at all events, as human nature goes, there might be some logic and reason in that course. The divine law that bids us love our enemies is a far nobler one than a Mosaic dispensation that

should bid us worry over them; but at all events, where there is affection and good-will, where there is faith and tenderness and love, it is strangely absurd to introduce this element.

For fret and anxiety produce discord. The philosophy of spiritual vibrations is one that may be as definitely formulated as any exact science. To worry is to send to the object of this mental disturbance inharmonious vibration. It is to make him the focus of discordant thought, of images of misery, or suffering, or failure, that imprint themselves upon his subjective mind, and tend to produce the outward results in materializing themselves, and taking form and force.

Worrying is somewhat largely a feminine failing. It is to be hoped that among the transcendent virtues of the "new" woman will appear that of the cheerfulness and the courage that rises above fret and anxiety. A man who was addicted to this state of mind would certainly be regarded as an unsafe and unreliable person.

Fret and worry are the results of a lack of confidence in one's self and in the divine powers. The Christian professes faith in the divine power

and ruling. If he really feel this faith, he cannot distrust, and thus distort all the lines of communication. It produces an atmosphere through which the heavenly magnetism cannot pass. Anxiety paralyzes the will power and makes any true achievement doubtful or impossible. It is like betaking one's self to crutches from the fear that some time and some way an accident will deprive him of the use of his feet.

Courage and faith are creative forces and own the day. They are a mine of inexhaustible treasure. They are, indeed, "of the least pretension and the greatest capacity of anything that exists." Deeply true it is, as Emerson says, that "if we do not use the gifts they bring, they carry them as silently away." The present hour is always the critical, the decisive hour. Fill it with anxiety, distort all the combinations of the divine forces with fear and fret, and what kind of a future does one thus prepare for himself or for those dear to him?

Courage and cheerfulness create successful conditions. They are magnetic to the fortunate elements. Man is a spirit living in a spiritual

world. He cannot afford not to avail himself of spiritual forces. Let one own the day. Let him own his future, in that he recognizes its potent forces for the creation of the divine kingdom on earth.

"We all live in the sublime," well says Maeterlinck. "Where else can we live? That is the only place of life. And if aught be lacking, it is not the chance of living in heaven, rather is it watchfulness and meditation; also, perhaps, a little ecstasy of the soul. Though you have but a little room, do you fancy that God is not there too, and that it is impossible to live there in a life that shall be somewhat lofty? If you complain of being alone, of the absence of events, of loving no one and being unloved, do you think that the words are true? Do you imagine that one can possibly be alone, that love can be a thing one knows, a thing one sees; that events can be weighed like the gold and silver of ransom? . . . All that happens to us is divinely great, and we are always in the centre of a great world."

There can be no truer affirmation of life than this assertion. The greatest failure in life is that

of underestimating its significance. The moment the entire drama of daily living is seen in the light of a part of the immortal life, that moment our daily duties become invested with an interest and a zest undreamed of before. Now, if this assertion were only true of a certain range of life ; if it could only be predicted of the minister, the president of a bank, the college professor, or the judge of the Supreme Court,—its application would be too restricted to merit allusion. But it is equally true of the work of the busy wife and mother and homekeeper ; of the work of the saleswoman who goes every morning to her post of duty ; of the work of the professional man in his office, or of the work of any man or woman in the industrial callings.

The true life, that of thought, aims, aspirations, and purposes, is not necessarily identified with the outward work of the hands. A woman may sew a seam, or sweep a floor, or serve a customer over the counter, and at the same moment live an inner life of the highest quality. This exaltation of the real (because the spiritual) life will reflect itself outwardly in gentleness, patience, sweetness, — in an atmosphere that will com-

municate its charm and uplift to all who come in contact with it. Emerson says, —

“There is no great and no small
To the soul that knoweth all.”

And it is true that all our outer occupations are but as the “gifts” of the kindergarten by means of which to exercise and develop our powers. In that sense it is of little consequence whether this employment be one thing or the other; but it is of great consequence that the attitude of mind, the quality of the spirit, be kept noble and true, and generous and sympathetic. The spiritual being that each one of us is, — temporarily inhabiting a physical body, and temporarily sojourning on earth, — this spiritual being is acquiring a development by means of contact with the physical world. The manner of this contact is of minor importance; but the qualities developed and cultivated are of the very greatest and of eternal importance. It is perfectly possible, in even the lowliest and the most restricted circumstances, to live a life that is lofty, noble, and deeply significant.

A force that is determining to a degree not yet fully realized, is that of auto-suggestion,

and it may be employed on the physical, the mental, or the spiritual plane, with equally signal effect. It is a subtle, determining power, elusive in its nature, escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force that Keeley sought to discover, yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.

Auto-suggestion proceeds from the spiritual self. It is the higher controlling the lower; but while we are largely unconscious of the nature and power of this higher self and its relation to the lower, we can never receive the full directions it offers nor clearly comprehend those that we do receive. There has been a great deal of talk about the lower and the higher self, the consciousness and sub-consciousness; and much of this talk has rather steeped the subjects in mystery than left it clear.

Leaving the variously vague terms, let us simply call this higher consciousness our real self. Let us conceive of it as the immortal being who is temporarily incarnated in the physical world, but whose truest real life is still within the unseen world and companioned by unseen friends. Now it is only a part, a fragment, of the complete consciousness which animates the temporal body. "Our life is hid with Christ in God." That is, our real life is being lived in the unseen world. The degree in which the lower conscious life is able to draw upon this larger and more real life, the finer and more important are its powers and achievements. The secret of success and happiness would be to establish the relations between this higher and more permanent and real self and the lower self, or the objective consciousness. Auto-suggestion is made by the higher self to the lower. Just in proportion as the latter can relate itself to the former and learn to recognize its messages, just in that proportion will life be joy and exhilaration.

It is possible to realize this higher self in the daily, outward living; to come into a unity

with this larger spiritual force from which the conscious spirit draws its energy, and thus receive the constant guidance, the unfailing instruction.

How can it be done? First, by a recognition of its possibility. Let one learn to think of himself as a spiritual being dwelling in a spiritual world, with the responsibility upon him to order his outward manifestation of life while here with the serene dignity, courtesy, sweetness, and love that is the natural expression of the higher nature. He must live worthily of himself.

Again, he must train himself to rely on this higher nature. The spiritual self has its spiritual perceptions. It can see and hear what cannot be seen or heard by the outer eye and ear. It perceives, as by clairvoyance and clairaudience. For instance, a lady went out one evening to call on two friends. Having made the first call, she was about to turn off to the street on which the other friend lived, when she asked of her higher (her real) self if this friend were at home? And had she better go to the house? The reply came after a minute or two, sifting into her

objective consciousness, directing her not to go that evening, but to go the next morning. She obeyed, finding that the evening before the friend had been out of town, and the hour chosen in the morning was the one of all others especially convenient.

Such incidents, trivial in themselves, are yet the straws that indicate the direction of a law governing human life.

The familiar experiment of waking one's self at any hour in the morning is well known. Any person can soon train himself to waken at the time he fixes upon the night before with the unerring regularity of the most perfect time-piece. In the same manner he may control the next day by stamping certain images on the plastic astral world over night. He may stamp it with joy, with achievement, with success. It is simply allowing the higher self to take the control; to live in the spiritual world of forces rather than passively and blindly in the physical world of causes.

A certain education of the body is essential to the more complete grasping of this life. To eat lightly and simply; to take the cold bath

on waking in the morning, followed by some measure of exercise; to have a half hour for reading, prayer, of meditation, before breakfast, — this is to begin the day aright, and to train the body to be a flexible, elastic instrument for the spiritual being to use. Certain physical, mental, and spiritual observances will completely transform and regenerate any person who is faithful to the higher ideals. Of course it is this auto-suggestion that cures disease and wards off all illness when its laws are understood.

An error in any study of auto-suggestion is sometimes made in the mistaking of desire for will. To wish, or to desire, is not to will. The one is of the transient and the temporal; the other of the eternal and spiritual. Desire acts on the physical plane among effects and results; while will acts on the spiritual plane among causes. It is literally true that one can do anything that he wills to do; but it is also true that his will is conditioned by the degree to which he has achieved spirituality of purpose and aspiration. Desire is of the human realm; will is of the divine realm. As man lives in both worlds or on both planes, he may act from

both these motives. As a matter of fact, he always acts more or less from desire, and he may increasingly learn how to act from will. The power of will is a part of his divine inheritance. The animal desires, but cannot will. Man, in exact proportion as he develops his divine nature, comes into possession of the power to create his conditions and circumstances. Every element that enters into these exists in the spiritual atmosphere. These elements are subject to the will, which can attract and combine them in any form which its creative power is strong enough to draw, to arrange, and to stamp with the image of the purpose conceived.

There is a great deal of nebulous talk and exhortation in the air regarding "concentration" and kindred topics, and for the most part this is unrelated in the minds of those who talk about it to anything in particular. It is a fragmentary approach to a great truth. To be advised to meditate and concentrate with no farther application is not unlike learning the alphabet without foreseeing its relation to literature.

The process of creating by will power involves,

first, a perfectly clear and definite perception of the condition to be created. A teacher, we will say, desires pupils; a youth wishes to enter college; a man is anxious to go to Europe, or to enter on a certain profession, or to achieve a specific work. All these, and the multitude of plans and achievements of which these are typical, are perfectly possible to the power of the will. They all depend on certain combinations of elemental conditions. Therefore they are in the spiritual universe, which is sensitive to the slightest energy of thought.

The vision seen must then be impressed, stamped, by the energy of the will. It is thus created in the spiritual world; and its embodying itself in outward conditions is merely a question of time.

To illustrate: an artist who had also a distinct gift for literary expression conceived the idea of writing a book on a given subject. But his time was filled with his painting and with classes in art. There was no time for writing. No one, save the heroine of an impossible novel, can work all day and write all night. Nor was there, humanly speaking, any conceivable pros-

pect of the leisure required for this new work. Still, the artist held it in his mind and stamped it with the irresistible energy of the will. Suddenly there came a most singular upheaval of circumstances. Changes of condition, incredible and undreamed of, ensued, and in the twinkling of an eye, so to speak, the painter was free to write. Now the other changes were simply the natural, the inevitable effects of the will power that he had generated by his clear conception of the achievement on which he wished to enter, and the energy of will which had stamped this clear vision and thus created it in the astral. Once created there, the outer life conformed to the inner image, just as inevitably as water poured in a glass takes the shape of the goblet. All external life is plastic and fluidic to the power of will. "The *flowing* conditions of life," says Emerson. Nothing is fixed; everything is subject to the power of the will. And in the increasingly larger grasp and comprehension of the creative force of the will when fed from the exhaustless reservoir of the Divine Energy lies the key to the spiritual significance of life.

VISION AND ACHIEVEMENT.

VISION AND ACHIEVEMENT.

“Therefore, if any man be in Christ, he is a new creature.”

Sole and self-commanded works,
Fears not undermining days,
Grows by decays,
And, by the famous might that lurks
In reaction and recoil,
Makes flame to freeze and ice to boil.

EMERSON.



NOTHING is permanent save spiritual energy, and that is continually advancing and conquering new territory. “No truth so sublime but it may be trivial to-morrow in the light of new thoughts,” says Emerson. “People wish to be settled; but only so far as they are unsettled is there any hope for them.”

Certain measures of religious truths do their work; they must then give way to new forms. The growth of the soul requires a series of the

“more stately mansions.” All that was permanently valuable in the past persists and enters into new combinations to serve the present. Religion was never a final but a progressive revelation. “The pure in heart shall see God.” The purer one grows in heart, the more truly shall he see God. “He that doeth the will shall know of the doctrine ;” and the more faithfully mankind come to do the will of God, the more largely do they perceive His doctrine and methods.

Emerson’s allusion to Swedenborg in the following lines is a wonderful phrasing of his recognition of the new message given to the world by the great scholar and seer.

“In spirit worlds he trod alone,
But walked the earth unmarked, unknown;
The near bystander caught no sound, —
Yet they who listened far aloof
Heard rendings of the skyey roof,
And felt beneath the quaking ground;
And his air-sown, unheeded words
In the next age are flaming swords.”

To Swedenborg it was given to have the clairvoyant vision that revealed certain actualities in the unseen world in which we dwell. As the telescope shows stars unrevealed to the natural

eye, as the microscope demonstrates the existence of a world otherwise unsuspected, so the revelations of the spiritual sight offer a wealth of new information regarding the manifestations of life on a plane just above that on which we now live.

On the threshold of the twentieth century the time has come for faith to be informed by knowledge. Nor is faith less, but more, when so informed. The sublimity of the universe is not less to the astronomer than to one ignorant of sidereal laws, but instead, is more impressive and more vast. As we learn to know the laws that govern the unseen world, as we comprehend the close and intimate interrelations between the physical and the spiritual world, we are prepared to enter with new uplift of spirit into the Divine Communion. There is a perfect correlation of our physical and the spiritual forces. There is the most direct, the most intimate, the most unceasing telepathic communication between spirit and spirit, the one in the Seen, the other in the Unseen. The present life is vitalized by heavenly forces.

Life is a process of perpetual evolution. The

“material” and the “spiritual” cannot be regarded as two separate and utterly distinctive states with fixed boundaries : they are no more separated than are light, heat, and electricity ; or than ice, water, vapor, and ether. Condense a cloud floating in the sky, and we have water ; condense the water by intense cold, and we have solid ice ; melt the ice by moderate heat, and there is again water ; apply greater heat, and there is steam or vapor ; still greater, and the vapor becomes invisible, because it is still more refined. Spirit and matter are in the relation of cause and effect. Matter is the manifestation of spirit. The entire material world, as we call it, is the manifestation of the spiritual world. All this part of life is experimental. It is the rehearsal before the play, the tuning of the instruments before the concert. We are learning how to begin to live and to realize how inexhaustible are the treasures of the spiritual world. The acceptance of this philosophy which teaches the interpenetration of the ethereal and the physical will give to those who recognize its truth a “knowledge of scientific causes,” and as has been well said : “Those who have been fascinated by

the mysteries of science, and come only in the hope of adding some new physical law to those already known will learn to know God through the beauty of our teachings ; and those who will come in the hope of finding at last a solution for social problems will find in these teachings a comforting love and a most admirable science and beautiful understanding of life, the only one able to give to man peace and happiness." Yet it has been remarked that if one contemplates with any special devotion of thought the nature of existence in its wholeness, it tends to unfit him for " practical " life ; that his conviction of infinite progress would lead him to feel that the present had no value. The truth is just the opposite of this. Let one realize the absolute continuity of existence and at once life becomes worth the living.

Let one — by way of illustration — suppose a day which ended with a night beyond which the individual had no clear idea of the experiences which awaited him. Let it further be supposed that he expected some great change to take place in himself during the night, so that, on again resuming consciousness, he would have

lost all trace of his identity, and he would be in conditions inconceivable to him at the present time. Could he work with the same energy and clearness of aim that he does when realizing that he takes up his work on the morrow where he lays it down to-day? The analogy holds perfectly true in its relation to life before and after the event of death. The clear realization of an orderly progression under divine laws ; the consciousness that where we leave off here, we begin there ; that every intellectual acquirement and development of those qualities which are immortal—love, patience, generosity, tolerance, sweetness of spirit—enable their possessor to enter on the conditions to which they correspond, — this realization is that which encourages and stimulates one in his present experiences.

Again, the higher spiritual world is not entered exclusively by the gateway of death. It may be entered to-day. It is not the condition of being divested of a physical body, but of realizing and achieving the development of the spirit. Every time that one controls the impatient word or thought ; that he realizes the close ties of human brotherhood ; that he is careful for the interest

and advancement of others as well as for himself, — in all these is he living, now and here, the higher life of the spiritual state.

The intuitive certainty of the nature of the life to come is being wonderfully reinforced of late by the demonstrable facts of communication between those who have gone beyond death and those here. If it were true that the event we call death so entirely changed the plane of consciousness that no communication between that state and this were possible, then by all means let us come to the clear perception and the entire acceptance of this theory. Even then, as our present state has definite limits, we need not be as those without hope. We know that sometime within a hundred years from our first entering on this part of life we shall inevitably pass on to another part; and while we all feel the theatre of the present to be infinitely enlarged, uplifted, and ennobled by the inter-communication with the state just beyond, yet even were it utterly devoid of this and life restricted exclusively to the physical world, still as spiritual beings now and here we would admit it to be even then full of the richest significance,

of noble dignity, of infinite opportunity. So could we for a moment imagine an absolute barrier shut down between the two states of life, — an impenetrable one which forbade to us any intimation of the friend who had passed out of his physical body, — even then life would have its duties, its dignities, even its hopes and beliefs. For while it is a question that seems to include great possibilities of personal happiness during the remainder of life here, yet we all, in the hours of deepest experience, realize that there are other interests than those of personal happiness, and that we may, as Carlyle has said, “do without happiness and find blessedness.” At all events, there is no person who may not find opportunities for usefulness, and he would be unworthy of the gift of life if he did not value these and pray to fulfil them to the utmost of his ability. Still, these very opportunities of being useful to others, of contributing to the progress of his day, are very largely increased by the interpenetration of that world of finer force with this one in which the causes in the higher are felt as effects in the lower. And supreme above all mortal reasoning or desire

risers the greatness and goodness of God the Father and of Jesus the Son ; the overwhelming reality and importance of the Christian life, the marvellous significance of the example and the teachings of Jesus, and one seems to hear a voice that says, "Be still, and know that I am God." In this supreme consciousness, the question of communication between those in the Seen and those in the Unseen reveals itself as one detail only in the great wholeness of life, almost as a letter coming or not coming from a friend might be a detail in a week's experience. If the letter comes, one is glad ; if it does not come, why, one knows that his friend lives and loves him, — that his friend is fulfilling the duties of his place ; and if the letter does not come to-day, it may to-morrow.

Faith in Christ and in immortality is untouched and unimpaired by either the reality or unreality of specific communication between the two worlds ; yet if this communication is indeed one of the divine laws, what a vista it opens before the eye ! Canon Wilberforce in Westminster Abbey is preaching the truth of the communion of spirit with spirit across the gulf of death ; of the

higher unfolding of spiritual powers while here in the body; in the heretofore undreamed potencies that science is discovering; the truth of thought transference; the transformation of life by the closer union of humanity with God. It is the present privilege of each and all to live in the spiritual world, among spiritual forces, from motives of love, peace, joy, and good-will. One may create his atmosphere of these elements, and make his life, as Canon Wilberforce so truly says, the daily "coming forth from that Father and coming into the world." The most literal of facts is embodied in the assurance that God will keep in perfect peace those whose mind is stayed upon Him.

We are always by way of hearing more or less reference made to certain things as being "practical," — as offering a reasonable and logical basis on which to rest. In these days, when thought is recognized as among the highest potencies; when a newly discovered ray of light penetrates substance heretofore believed to be solid; when we are perpetually conquering territory in this realm of the Unseen, it may be realized anew how practical is the counsel:

“Commit thy way unto the Lord and He shall bring it to pass.” That is, unite one’s will with the will of God, one’s energy with the Infinite energy; commit all one’s hopes and desires and belief to the irresistible currents of progress; merge every hope in the universal hope for the triumph of good and the destruction of evil, and the forces of life are transferred to a new centre; all the elements reorganize and rearrange themselves, and all things have become new. It is as if on one side were conditions of the most radiant joy and energy, of the divine magnetism, of the uplifting forces. It is easy to live in them. It is optional with one to live in the negative, the lower, the discordant conditions; but the choice is purely mental and does not in the least depend upon outward circumstances. The mind is a magnet; all the forces in the universe are magnetic, and by concentrating one’s own power upon certain lines, all the forces along those lines are drawn and may be used. The universe is an infinite reservoir of all things of which one has need. The supply is not precipitated by a miracle, but a strong desire, magnetized with right purpose, creates the conditions

for its fulfilment. One may well stand in awe of the infinite potencies that he may call to him in hours of silent concentration unless he has fortified himself by uniting his spirit with the divine.

There is a scientific basis of spiritual life; that is, there are modes and habits which conduce to the unfolding and the development of the spiritual man; there are modes and habits that stifle the spiritual man, and prevent this higher consciousness from manifesting itself through the physical brain. Is not, then, this study the most important and the most practical that can be divined? This basis teaches that the higher life is twofold, negative and positive, or passive and active. The first consists of avoiding sins; the second that of practising virtues. The first is not to do certain things; the second is *to* do certain things. Of course this corresponds precisely to the teachings of the Old Testament and of Jesus; the one that enjoined the commandments prefixed with "Thou shalt not;" the other, that enjoined the active practice of love and sacrifice. In the first mode we find an important feature in laying this foundation to be that of truth; of *not* uttering, by word or deed,

any falsehood. For our conduct and our thought is creating the ethereal body; to utter a falsehood is to make a corresponding deformity; it is to produce a flaw in the crystal; it is to generate an influence that interposes as an obstacle between our own souls and God. It is the wasting of spiritual force, the true method being to store it. In the first stage, besides not consenting to any shade of falsity, one must scrupulously refrain from unkind and disagreeable thoughts, and from assisting to circulate unpleasant or unkind impressions regarding others. In the second stage, these virtues advance to the positive and active side, and the student not only refrains from doing evil, but actively does good. Thus is he modifying his ethereal body which is plastic to his current of thought, and is the result of his prevailing mental and moral attitudes. Not only this, but these mental and moral attitudes control the magnetic and ethereal currents that shape events, that produce all the outer circumstances and conditions of our lives.

“It is a strengthening and calming consideration,” says Canon Wilberforce, “that we are in the midst

of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for Saint Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

It is a fact in contemporary progress that communication between those in the Seen and those in the Unseen has grown of late years far less difficult. It is hardly anticipating too much to say that the possibility of this communication is a rather generally accepted fact by intelligent people. There are few who do not admit the conviction of its possibility; the dividing line being that one believes that this communication is according to a natural law and is good and profitable unto men, while another regards it as the infringement of a law. Yet the day is at hand when intelligent people will no more think of doubting the law that renders communication possible than they would think of doubting the law of gravitation.

Now, this of itself is an immense territory already conquered. The Society of Psychic Research has been a valuable factor in this result ; and the fact that it is so largely composed of scholars and of scientific men ; the fact that it subjects to the severest tests all the evidence brought before it, — are weighty arguments with the general public. The methods employed by the society have also stimulated new lines of inquiry and have assisted in developing a philosophic as well as a scientific approach to the subject. It is most important that the great truth be established in its wholeness. The average conception of Spiritualism, at present, is that it consists of a belief in mediumship ; and that the line of differentiation between those who are and who are not Spiritualists consists solely in those who seek the phenomena of mediumship and those who do not. Nothing could be more rudimentary than this conception. The philosophy of Spiritualism is the philosophy of the nature and destiny of the soul. It is the philosophy of eternal life. It must be sought within. There are people who will assert that they have spent large amounts

of both time and money "going to mediums," over a long period of years, but they "have never gotten anything satisfactory." Most certainly not. As well might those who are ignorant of the rudiments of mathematics consult the calculations of an astronomer. The elementary necessity is to learn something of the nature and the powers of the spiritual and the psychic nature, — the spiritual being the higher principle and the psychic nature being its manifestation. It is necessary to understand the laws of karma and of vibration. Karma, simply speaking, is simply the working out of causes. And its law is expressed in the words : "Whatsoever a man soweth, that shall he also reap." But the sowing and reaping on the spiritual plane differs greatly from that on the material plane. If a man sow wheat in the early spring, he cannot reap it until the sunshine and showers of three or four months have caused it to germinate and grow and ripen. But he may sow and reap on the spiritual plane in five minutes. Time has no measure on the spiritual side.

For instance : Supposing that a man is greatly

annoyed and irritated by the occurrence of a given thing. The occurrence that annoys him is in his karma, and sometime and somewhere he has sown the cause of which this is the effect. It may take him a lifetime to work it out; or by the use of concentration and meditation—which is really prayer—he may at once, in a minute, free himself from this bondage to an annoyance, and all this is essential to understand the life of spirituality.

It is this life of spirituality, in its close relations with the Unseen, that Canon Wilberforce constantly teaches in his great sermons at Westminster Abbey. Kant, that finest and most subtle of seers, predicted that a time was at hand in a not remote future when there should be experienced “a communion actual and indissoluble” between spirits clothed in flesh and spirits clothed in fairer forms. We stand on the very threshold of the general realization of this truth.

The acceptance of the one most important law that has been revealed to the world since the time of Christ grows larger, broader, and more universal daily. Even those who accepted the philosophy find they had not believed too much,

but too little. The ethereal world is apparently in entire correspondence with the physical world. As a condition and not a locality it exists side by side; even more, it actually interpenetrates all this physical world, and it thus presents to us a realm of potency which, if we can but learn to use, will enable us to render our lives here far more significant and useful.

In the winter of 1896-97 Dr. Elmer Gates in Washington made a series of significant experiments. He had prepared a small room hardly larger than a cell in which neither light nor sound could possibly enter. Wall after wall covered with various prepared surfaces enclosed it, and once within one might, indeed, well defy all the sights and sounds of the external world. It was these that he desired to shut out and to thus create for himself a sanctuary for higher vibrations. The experiment offered him a number of curious results, one of which was the finding that on thus excluding all sense vibrations, he could "tap," so to speak, any subject he wished and draw information regarding it; whether music, mathematics, science, or invention. The explanation suggests itself. We are now

in and of the spiritual world, only that we are imprisoned in the senses. It is as if a man were nailed up in a box placed in a room. The man would be in the room as well as the persons who were walking about on the floor, only that, confined by a denser medium, he would be shut out from those who were not so confined. Concentration is merely the shutting out of the sense perception, the escaping from the imprisonment of physical limitations. But the higher form is not the experiment of enclosing one's self in a barrier excluding sight and sound ; or fixing the eye upon any special object to induce a kind of self-hypnotization, but rather to keep one's thought, one's conscious life, continually in the heavenly world. The assertion in Psalms that no evil can assail the man whose heart is stayed upon the Lord is merely this truth expressed in other terms.

"But this is not practical or possible," cries some one. "It is necessary to keep the thought fixed on one's work."

Is there not a way? May not the teacher going to his school, instead of falling into anxious meditation or anxiety over his work or circum-

stances, lift up his heart instead to the Lord with gratitude that he may co-operate and aid in any degree in the great work of enlarging and illuminating and developing life? Let him enter on his work with this thought alone, and how uplifted will he be; how wonderfully helped and invigorated by invisible influences, by unseen helpers. His heart is "stayed upon the Lord;" in other words, he has gone into the spiritual world; he has stepped upon a higher plane, and he is in the marvellous currents of spiritual life.

Conditions are plastic. They are as clay in the hands of the potter. Everything one desires is in solution, as it were, in the air. The only danger is the spiritual danger of choosing that which, however desirable, is not really best for us, and this danger is obviated by holding all things to the one perfect standard of the mind stayed upon God. Life is simply a succession of conditions. One need not in the least wait for death in order to enter on the conditions of the spiritual world. He has but to live in the spirit now; that is, as he goes to the plough, the office, the school, or the laboratory, — whatever his work or place, — he has

but to harmonize himself as being glad and joyful to co-operate with the divine power that is over all in whatever way he can, and the spiritual life, thus beginning to grow, will so increase that he shall come to live the life of spiritual freedom ; to dominate, rather than to be controlled by circumstances ; to transcend his limitations. We are entering upon a time when all this is far more easy than ever before. We are entering upon a higher round of life where we shall soon be in easy and natural communion with our friends and companions in the Unseen. Meantime, even now we may talk to them, and circumstances and results will prove to us that they have heard and understood what we say.

“I should fear for a revealed religion incapable of expansion according to the needs of man,” wrote Mrs. Browning in one of her earnest letters.

“What comes from God has life in it, and certainly from all the growth of living things, spiritual growth cannot be excepted. . . . What are these intelligences, separated, yet relating and communicating? What is this state? . . . No truth can be dangerous. What if Jesus

Christ be taken for a medium, do you say? Well, what then? As a perfect man, He possessed, I conclude, the full complement of a man's faculties. But if He walked on the sea as a medium; if the virtue went out of Him as a mesmeriser, — He also spoke the words which never man spoke; was born for us and died for us and rose from the dead as the Lord God our Saviour. The whole theory of Spiritualism, all the phenomena, are strikingly confirmatory of revelation; nothing strikes me more than that. Hume's argument against miracles (a strong argument) disappears before it, and Strauss's conclusions from a priori assertion of impossibility fall in pieces at once. . . . We are entering on a reformation far more interior than Luther's."

The knowledge of the higher laws enables one so to live that he need never rail at fate. He can learn so to order his life as not to fill his harvest bin with Sodom apples, but with luscious fruit; he can discover a chart by which to set sail on rough seas; he can preserve the fine cord of love from wear and jar and fret, and not, instead, break it. All spiritual aspira-

tion and endeavor has its corresponding physical and scientific basis. It is needful only to learn the law, — to so live that one may hear for himself the Voice.

“Harken! Harken!
God speaketh to thy soul.”

These words are not merely a poetic fancy, but an actual fact. God speaks to every one, and it is the responsibility of life to so live that one may hear.

It is curious to trace the way in which this truth has manifested itself all through the ages. It is the secret of the “mortification of the flesh” enjoined on the early Christians. It is the underlying principle of all Delsarte training, of all the work of the schools of expression, and all forms of physical training, whether consciously recognized or not. “Deny thyself till life is spent.” Deny the lower propensities and cultivate the higher. It is not that the enjoyments or indulgences of the senses are of themselves invariably wrong; it is simply that if the lower keep one from the higher, he would then do well to sacrifice the lesser and the temporary to the greater and the permanent.

It is entirely possible to so live that the psychic body shall take command, as it were; shall live its own free, outgiving life in its infinite energy. By auto-suggestion one may transfer all the consciousness of effort to the psychic body, where effort becomes, — not fatigue, as with the physical body, but expression and achievement, which is a joy and not an exertion. The secret of being always in good health, always full of exhilaration and energy, is to live in the psychic rather than in the physical body. The former has its infinite store of energy which can be drawn upon in proportion as the physical body is kept subordinated by the minimum of food and by exercise and air, and by demanding constantly the supply of spiritual strength.

The true nature of sleep is not, as has been ordinarily believed, a provision for bodily rest, but rather a provision for spiritual refreshment. All the time it is the spiritual man with whom we have to do. It has long been said that mind controls the body, and governs all things, but a clearer conception of the truth thus embodied is to say that the spiritual self, the

spiritual man, the real being, that is transiently clothed with a physical body, controls and governs and determines. Instead of saying, "My mind controls conditions," let us frankly and clearly say, "*I* control conditions." The conception of the "mind" is hazy and indefinite; but the conception of an individual in the psychic body, complete in form as is the body we see, — and tenanting this visible body which is its means of relation to the natural world, — this conception is clear and simple and rational. "The kingdom of heaven is the kingdom of motives." It follows that action is there born, and that terrestrial effects are the result, the manifestation of celestial causes.

In a sermon of great power preached by Rev. Dr. E. Winchester Donald, the rector of Trinity Church in Boston, — a discourse of singular illumination, — he found his text in the words that godliness profiteth a man, "having promise of the life that now is as well as that which is to come." Dr. Donald did not hesitate forcibly to present the argument in its relation to the present life. Godliness is profitable. It is the insurer of those favorable external conditions which en-

able a man to live his life honestly, uprightly, generously; the life that wins the respect of the community, the estimation of the civilized world, and that thus makes itself the foundation, the basis for the development of the higher spiritual and the angelic states in the infinite progression. Dr. Donald taught that the spiritual life, the life of godliness, is the only real life. Man is designed for it. He is a spiritual being. When he lives the life of godliness, he is in harmony with the environment of his real nature. Godliness is profitable for the life that now is, because this is, now and here, the spiritual life, and all its treasures and aids are the manifestation of spiritual forces. Temporarily liberated by sleep, man returns to his native atmosphere, and partakes of the conditions that sustain him.

For more than half a century a connected body of evidence has been given to the world, in constantly increasing intelligence and coherency, testifying to the personal communication possible between spirit and spirit from the realm of the Unseen to that of the Seen. This mass of evidence has been, as Dr. Alfred Russel

Wallace says, "tested and examined by sceptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural causes, — trained physicists, medical men, lawyers, and men of business, — but in every case the investigators have either retired baffled or become converts."

All progress, scientific and moral, finds its unity in the recognition that two orders of life are in direct relation, and producing corresponding effects, — one in the Seen, one in the Unseen; that these two realms are interpenetrated, even in that close way in which the psychic and the physical bodies are interpenetrated while a man remains in the physical world. It is more than two great realms in correspondence to each other like the two hemispheres on earth; it is interpenetration. The great inventions are simply the recognition by certain minds, like Edison, Marconi, Tesla, of ideas revealed to them from the unseen realm. The larger and more intelligent is the recognition of this companionship about us of those who have gone on into the Unseen, the more exalted does the quality of personal life become.

“Immediate knowledge of God is our normal state of existence,” said Rev. Dr. McKenzie, in the opening lecture of a series on “The Divine Forces in the Universe,” delivered before the Lowell Institute in Boston; a series of lectures whose treatment was hardly less sublime than the subject. Of all the great messages that have been given from that platform consecrated to high thought, none could be more remarkable than that given by this celebrated New England divine. “Immediate knowledge of God is man’s normal state of existence,” — that sentence is the keynote of life; the point of departure in all philosophy. To know God; that is, to comprehend the laws and their workings which God has made, in this lies the one object of man’s existence on earth. He does not come here to buy or to sell; to produce great enterprises in commerce, in politics, in those inventions which enter into and co-operate with the laws of nature; not primarily does he come to this world for any of these; but — to develop the powers of his own soul. All these great and important activities are means to an end, and that end is spiritual development. The

important inventions and enterprises that subdue a continent; that tunnel its mountains; that build towns and cities in its forests; that perform marvellous results in civil engineering, in the bridging of rivers and chasms; the carrying of railways up a mountain-side; the improvement of harbors and of the mouths of rivers; the great inventions of the electrical world that carry a cable under the ocean; that convey the sound of the human voice a thousand miles; that with a battery of concealed magnets hold a battleship imprisoned by this subtle and invisible force as completely as if a granite wall had been built about her; the beam of light that makes conversation easy at ten miles' distance; the graphophone, that can produce the hypnotic trance as well as a professional hypnotist, personally; the electric wire that can convey form and color, — producing a picture, as well as sound; all these and other marvels, which are not less marvellous because they have grown to be familiar appliances in daily life, — what are they all in their last analysis but the manifestations of the power of spirit over matter? Of the way in which man, made in the image of

the Divine, is calculated to control — not to be controlled by — the laws of nature.

“In the beginning — God.” Later — man, into whom God breathed, and man became — a living spirit! What is our conception of God? A living spirit, or, rather, a spirit who is life; the divine Source of all the life of the universe. If man, then, *became* a living spirit, by God’s personal creation of him as such, how exalted is his place in nature, how significant his responsibility in the world of action, which is always and entirely the moral world! It is the moral universe that holds in solution and controls the material universe. Man, then, is a part of the divine force, and it is his province to co-operate with God in the development of spiritual laws. “The soul,” says Emerson, “has plentiful powers and direct effects,” and these powers may be developed into an almost infinite source of energy by those who enter into a knowledge of the law. Now, the initiation by which one achieves the power to so relate himself to the universal energy as to largely overcome the limitations of fatigue and of time is a very positive and not at all a merely passive matter.

Spiritual receptivity is not a negative attitude. It is not holding up languidly an empty cup, expecting that sometime and some way it will be filled without exertion on our part. Spiritual receptivity is not to be regarded as a matter of emptiness ; but, rather, the condition of the very highest receptivity is that of the highest degree of spirituality. When electricity flies from the static to the dynamic, leaps across any gulf or through any obstacle, it is not because the object to which it leaps is inert, but rather because it is in a highly charged state which attracts the corresponding potency to itself. This illustration exactly portrays the condition of receiving from the atmosphere this current of infinite and irresistible energy, which enables one to achieve a vast amount of work in a very little time, and without exhaustion to himself.

To come into this condition is a work involving the entire threefold force of body, mind, and soul. While the spiritual man inhabits a physical body, the condition of the body must affect, proportionately, the receptivity of spiritual power. The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The

body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light and agile and subtle it can be made, the better it fulfils that purpose. The factors in making it light and subtle are air, water, exercise, food, and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air. The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness. To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress

of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water: "Cleanse Thou me from secret faults." Let him assert to himself as he emerges: "I will arise in newness of life." The bath may be thus invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondences, and

it builds up, — not the finer, the subtle, and the ethereal body, but the coarser one. Food should really be taken for the subtle rather than for the physical body; it should be of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and thus clogs and imprisons the indwelling spirit. Once realizing this principle, man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself. The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousandfold,

is the factor of thought. "As a man thinketh, so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

"Soul's desire is means enow,"

says Emerson. The soul's desire should control the soul's progress. For the soul is the divine spark that remains in its high relation with the divine, and thus may be trusted. Mere desire on a lower plane has often to be denied and uprooted before progress can be made; but the soul's desire is to be held supreme.

To be able to "command our life;" to recognize the forecast, and choose, and select, and combine events to the highest purpose,—is a perfectly normal condition, and it is one which it is man's duty to achieve by this high and harmonious living.

The physical body corresponds with the physical plane of life. It is manageable on that plane alone. The astral or ethereal body corresponds

with the ethereal or the astral plane, and may be controlled — that is, held manageable — on that plane. And what is that plane? It is the plane of all the mental and moral life ; of the spiritual life, — which is, of course, the real, the essential life of the individual as seen apart from physical functions. A man may eat and sleep well and yet be hardly alive in the true sense. He does not *live* — in the true significance of the term — only just in the proportion in which he lives in thought. Now thought not only controls the ethereal or astral body ; it creates it. The quality of that body, whether fine or coarse, corresponds to the quality of thought. A life lived in pure purpose and noble aspiration creates a refined and beautiful astral body. A life lived in noble aspiration enables the mental power to so dominate this astral body that it becomes, upon its own plane, manageable and perfect in its service to the real being who dwells in it. Now, when one realizes himself as a spiritual being dwelling in his astral or spiritual body, which is encased, but not necessarily wholly imprisoned, by his physical body he is already a conscious inhabitant of the world of spirits. He

can hold converse with those in the ethereal world, spirit to spirit, just as perfectly as with those in the physical life, to whom he speaks *viva voce* and whose response he hears. Sight and hearing and response of thought and feeling are faculties of the spirit. To a far less degree — far less keen and fine, and far less swift in recognition and response — they are also organs of the physical body ; but only in a dim and muffled and imperfect way compared to their greater perfection in the ethereal organism. The physical body simply provides a temporary seclusion from the great realities of the ethereal world, so that, by means of this seclusion, man may gain a certain experience to be found only on the physical plane. But the real life is in the ethereal world, just as the real life to a youth or maiden is not in the temporary seclusion of college, where the larger world is shut out in order that certain phases of special development shall be attained, but awaits them after they leave this temporary environment for the larger and more significant one of active life.

The conservation of energy is under the law of the correlation of forces. Nothing is lost that

has in it a spark of spiritual vitality. It emerges into other forms, and reappears in larger and fuller usefulness. All the material and mechanical side of life is rapidly changing to subtler and finer forms. In the new city houses the kitchen range is fed by gas, doing away with all the clumsiness of coal and kindlings, ashes and cinders. Horses are rapidly being displaced by the automobile. Wireless telegraphy is on its way to utterly supersede the wire, and it is no baseless fabric of a dream to say that telepathy will come to supersede the telephone and the postal service and wireless telegraphy, and that perhaps, even within the coming century, men will communicate by sending thought to thought from mind to mind independent of any visible means.

We may reason from the past to the future and from the barbaric to the mediæval ages; from mediæval to modern the mechanical side of civilization has grown finer and finer, and cruder forces have changed to the more subtle, just in proportion as

“the thoughts of men have widened with the progress of the suns.”

For every visible and tangible phase of life follows thought, and it cannot fail to be evident that thought is the divine element in humanity. So much thought, so much power. The two are indissolubly connected as cause and sequence. Again, the finer the thought, the higher it is in degree, so much finer and higher are the manifested results. The individual is enabled to be useful, important to the activities of the world, or the reverse, just in corresponding degree to the quality and force of his thought. One's individual life exteriorizes in proportion and in exact correspondence with this power.

“ As garment draws the garment's hem,
Men their fortunes bring with them.”

The whole secret of life is in learning how to spiritualize the conditions; thought, manifesting itself in energy and love, will then come to be the natural, daily experience of living in this purer atmosphere where it is the creative power and where nothing is “retentive to the strength of spirit.” More and more are we learning to realize that what we have called two worlds, two lives, is, after all, only the evolution-

ary states of *one* life, which, as it develops and advances, creates constantly new conditions, new "worlds," so to speak. Even in this life on earth we see here that childhood has one world, youth another, and manhood still a new and larger one, all related to one another as a constantly progressive sequence of succeeding states, each of which depends for its conditions and its quality on the state that has preceded it. Each depends on a perfect integrity of life, an unfaltering obedience to the moral law which is the only foundation on which to rear the superstructure of the life of spirituality.

Nothing more unerringly registers the degree of progress achieved than the degree to which faculties of communication are advanced. From the slow and uncertain intercourse carried on by means of the stagecoach and the sailing vessel to that by wireless telegraphy is a far cry, yet it is no farther than the distance registered by the difference between the civilization of the days of the stagecoach and sailing ships and the civilization of the age of the biograph, the automobile, wireless telegraphy, and telepathy.

The latest great project in civil engineering is

the idea of a distinguished French civil engineer, M. Jean Berlier. He considers that an inter-continental tunnel, uniting Spain and Morocco, prolonged by a railway from Tangiers to Lalla Maghnia, would prove invaluable for the successful development of the African colonies of France. From soundings taken by him, M. Berlier has proved the existence of a compact rock formation across the straits, which guarantees solidity and impermeability. The undertaking, he says, would be no more difficult than the piercing of Mont Cenis, Saint Gothard, the Arlberg, or the Simplon. He adds that if the diplomatic obstacles are not greater than the natural, success is certain. This plan comprehends the connection of the lines of the Algerian railway system and the extension from Tangiers to Lalla Maghnia. The Spanish government has already consented, and the consent of the Moors is anticipated.

A project, less defined, to tunnel the straits between the extreme northwest point of North America and Asia is in the air, making it possible that future travellers will journey to India by way of Alaska ; and if the British Channel could be tunnelled at the narrowest point

between England and France, — and it is only twenty-eight miles between Dover and Calais, — the civilized world would be in the way of very swift communication and travelling facilities. Nationally and individually facilities of communication mean facilities for better mutual understanding and closer and finer comprehension of mutual needs. The extension of facilities for communication means the extension of mutual sympathies and the promotion of kindness. And kindness is, as the poet well tells us, the chief good : —

“ ‘ What is the real good ? ’
I asked in a musing mood.
‘ Order,’ said the law court ;
‘ Knowledge,’ said the school ;
‘ Truth,’ said the wise man ;
‘ Pleasure,’ said the fool ;
‘ Love,’ said the maiden ;
‘ Beauty,’ said the page ;
‘ Freedom,’ said the dreamer ;
‘ Home,’ said the sage ;
‘ Fame,’ said the soldier ;
‘ Equity,’ the seer.
Spake my heart full sadly :
‘ The answer is not here.’
Then within my bosom
Softly this I heard : —
‘ Each heart holds the secret :
Kindness is the word.’ ”

Better than wealth or fame or learning is that sweet and responsive sympathy that not only gives the best treasures of life, but that kindles and stimulates, and creates an atmosphere in which all the nobler feelings and more potent energies find their room for growth and achievement. Like all the best gifts of life, kindness is within the power of every one to give, and it is the chief treasure of every one to receive.

Existence is constantly conditioned, and we advance with orderly precision by means of spiritual achievements. Assimilating into life the elements of hope, faith, and love, we advance into the environment that corresponds with this higher quality. This orderly advance will be found one of almost mathematical precision. It is hindered, is broken, by not keeping faith with one's plans and promises. The habit of breaking or neglecting engagements, if indulged at all, grows on one with fatal facility. It will be found one that throws the entire environment into disastrous confusion. The train of causes set in process by an act or intention is broken off by the

failure to keep faith with some other intention or promise; and the result is much as if a gardener should nip the buds of the flowers that were to be, and thus prevent their blossoming. Each act or resolution of one's life has its results *in posse*. These results are the natural evolution, but if they are suddenly frustrated the entire mental atmosphere and environment is thrown into confusion, and life does not proceed to its possible achievements.

Believe, then, in all noble and beautiful fulfilments; keep faith with the ideals that reveal themselves; keep all the strands of purpose definite and disentangled; so shall life be fair, and proceed in the way of divine evolution.

"What differentiates us one from another is the relation we hold with the Infinite," well said Maurice Maeterlinck. Now this relation is capable of infinite enlargement and multiplication. The higher or the lower life is wholly determined by the strength and the number of these relations. In these is the key to knowledge and to a clear recognition of the friends in the Unseen. Between spirit and spirit are direct and mysterious relations that transcend

time and space, and which can be developed in the conscious life in an increasing degree.

To one who glances with Dr. Alfred Russel Wallace backward over this "wonderful century," and over the panorama of the centuries that lie behind it, the review suggests to how remarkable a degree the progress of the times keeps pace with the demands of humanity. As man advances, things advance. Circumstances are his servitors. His life attains to a degree of energy that demands swifter transit, and steam supersedes the coach, and the electric motor supersedes steam. He requires better illumination, and the candle succeeds the torch, the lamp the candle, gas the lamp, and electricity succeeds gas. His life achieves a rate of energy which requires swift communication, and the steamer supersedes the sailing vessel; the submarine cable supersedes the steamer; the telegraph supersedes the postal service. A still higher degree of achievement requires even swifter and more subtle means, and a Tesla or Marconi discover an hitherto unknown force in the universe, and we have wireless telegraphy; the powers of man's own soul develop, and

we have telepathy. Man achieves a certain breadth of view and demands to know the marvels of the universe. The result of the demand is the invention of the telescope; the result of increasing knowledge and demand is the further perfecting of the telescope till we have the Lick and the Yerkes, and the extension of both by means of the spectroscope, with its wonderful revelations regarding the true nature of the Pole Star that open a new chapter in the romance of astronomy. The Pole Star had been regarded as the one — and, indeed, the only — fixed and absolute in the universe. Whatever changed, it was steadfast. Whatever revolutions or process of evolution the vast glittering firmament underwent, this beacon light was constant. Suddenly Professor Campbell of the Lick Observatory makes a wonderful discovery. The Pole Star is not one body, but three. It is one of an intricate triple system, all of which are in constant and rapid motion of a complicated order, advancing and receding, and two of the three are revolving about the other.

Now these two additional and newly discovered stars cannot be called “new stars” any

more than any form of affirmation of the supremacy of the spiritual life can be called "new thought." A half-century ago Doepler demonstrated the principle by means of which this discovery has been made. If the star is approaching the earth in its orbit, the light waves shown by the spectroscope are shortened; if it is receding, they are lengthened. With the magic aid that the spectroscope lends to the telescope, Professor Campbell has discovered the nature of the movements of the Pole Star. At first he only inferred that from the curious movements it must be acted upon by companion stars. To the great thirty-six-inch telescope of the Lick Observatory, poised high above the clouds on a peak of Mount Hamilton, the spectroscope was attached, and at last, by the most delicate reasoning and mathematical measurements, the theory suggested was verified.

Man demanded records of events and thought, and hieroglyphics grew to language, and manuscripts, laboriously written, found their evolution in the invention of the printing-press. The first crude and mechanical process has been merged into the present splendid system of typographical

art. Thus does thought create in the ethereal world, and its manifestations actualize themselves in the physical world. "Thought lets us into realities," as Emerson has so truly said. Thought, vision, penetrates into the ethereal world and constructs mentally or "builds in the astral," as a Theosophist would say. After any object or purpose is clearly held in thought, its precipitation, in tangible and visible form, is merely a question of time. Columbus saw in vision a path through the trackless waters around the world. The vision always precedes, and itself determines the realization.

The absolute continuity of life, persisting through all changes of condition and form, is the great truth on which to base all plans and conceptions of living. For one may make his plans not for time, but for eternity; not for a period probably terminating within fourscore years or so, but for an immortal and infinite extension. The finest word that has ever been given regarding that progress which is called "growing old" was that spoken by Mrs. Livermore, when she said, in reference to being on the eve of her seventy-eighth birthday, that she was not going

down hill ; she was climbing up and approaching the summit. Here is the true view of life. The close of the temporary physical sojourn is the entering into a more positive and real and radiant life, the continuity unbroken and rich, with all the wealth of intellectual and spiritual treasure that has been gathered here. It is as logical to begin new studies, to enter on new achievements, at seventy as at seventeen. One does not die because of death. The mere change of form has no power over the spiritual being who has been sojourning here, except to liberate the energy and to give it the stimulus of new and finer conditions. No life is so fortunate that it is free from difficulties and perplexity. A truer reading would, indeed, be that no life is so *unfortunate* as to be free from these, for the soul gains the strength of the hardship it overcomes, and thus its hardship is good rather than ill fortune. That he who will keep on, true to the highest ideal that is revealed to him, through good report or evil report, through happiness or hardship, through delights or difficulties, — regarding these as purely incidental matters, as we regard a stormy

day on which we are obliged to be out not desirable, but still as not a thing that should interfere at all with our duties or pleasures, — he who shall thus keep his pursued ideal in sight will lead a successful life, whatever its outward conditions. Success consists solely in the qualities developed, in the degree of spiritual life achieved. To be considerate, courteous, generous, tender, and noble in thought and purpose, — this is to be successful. To be selfish, inconsiderate, to lack sympathy and comprehension, — this is to make of life a failure, whatever riches may be amassed, whatever honors or acclaim may be won.

Nor need one wait for what we call the future life to enter into the kingdom of heaven. “The kingdom of God for any soul is that condition anywhere in the universe when God is that soul’s king, where it seeks and obeys the highest, where it loves truth and duty more than comfort and luxury,” said Bishop Brooks. There are an increasing number of people who are living daily in that kingdom; who are pressing forward in the identification of the divine laws of the universe with the divine laws of the truer

life, for it is a fatal error in conception to relegate the spiritual life of the spiritual world to some unknown realm after the change called death. It is here and now. We are spiritual beings dwelling in a spiritual world to just that degree in which we live in spirituality. To say that we are spiritual beings now and here is, however, an assertion that requires modification. One might as well assert himself to be *de facto* a scholar, a savant, before he had achieved scholarship. Rather should it be said : We are potentially spiritual beings, for spirituality of life is not a gift but an achievement ; not a phrase, but an experience. It is the mainspring of an energy of purpose, the force irresistible. Darwin revealed to the world the great law of evolution operating on the physical plane. The same law operates on the spiritual plane with increased energy. Science is constantly conquering new territory, and advancing into what had heretofore been regarded as the region of unknown forces. The miracles of one decade are the utilities of the succeeding one. Scientific progress proceeds in continually accelerated ratio, and at the present rate every decade does more than the work of the preceding century.

When Dr. Henry Drummond gave to the world his illuminating book entitled "Natural Law in the Spiritual World," he opened the portals of higher enlightenment. "Science speaks to us, indeed, of much more than numbers of years," he says. "It defines degrees of life ; it explains a widening environment. It unfolds the relation between a widening environment and increasing complexity in organisms."

In these words is indicated the true nature of the life beyond death, — a life of widening environment, of more positive and abounding energy, of deeper and of increasing significance. As humanity achieves its higher development the barriers between the Seen and the Unseen are conquered and overcome. More and more will the two states of being meet and mingle. Already this world is experiencing the results of this facility of intercourse by means of telepathic communication from spirit to spirit, from mind to mind, in the greater ideas, the larger conceptions, that manifest themselves under all forms of scientific activity. Already the world is full of its hints and prophecies of the grander life achieved in proportion to the degree of development, irrespective of the eventful change of

death, which is but one among the many processes in evolutionary progress.

Since such men as Prof. William James of Harvard University, Sir William Crookes, Mr. F. W. H. Myers, Professor Sidgwick, Dr. Richard Hodgson, Prof. Oliver Lodge, and many another noted name that might be added, unreservedly announce their convictions that there is intercourse between those in the Seen and in the Unseen worlds, it may be permitted to introduce here a communication made on May 9, 1890, by Horace Greeley, to an individual whose name, if one were to mention it here, would carry the absolute assurance of authority. The theory of communication between those in the Seen and in the Unseen so profoundly interested Mr. Gladstone that in a conversation with Mr. Myers in 1885, the great statesman and premier of England said : —

“It is the most important work which is being done in the world, by far the most important,” he repeated, with a grave emphasis. To a well-known and distinguished officer of the United States Navy, Horace Greeley said through a communication by automatic writing : —

“A new idea is making its way among the inhabitants of the earth which within a few years will become vividly familiar. My advanced ideas during my lifetime were considered the workings of a distorted brain, but they should have proven me, instead, to be a man capable of thought. In the present, greater enlightenment prevails, and within a comparatively brief time the science of intercommunication and the philosophy of what may be termed this new religion will be the faith of the masses, — a faith not far removed from the power of the Catholic Church to-day. We on this side are all working for it. The means of this communication is by the gain of electric power in the universe, which has not ripened until this century. It will increase in the ages to come. It will be fully realized that death is the change to a higher life, on which we enter on an eternity of growth far beyond that of any idea man has yet been enabled to grasp. Minds as great as Aristotle failed to perceive the truth that will soon become universal. In his day the manifestations of spiritual life could not be perceived as in the present day. There was a lack of confirmation. Let the present progress in spiritual knowledge go on for another century, and death will have lost its sting and the grave its terror.”

It need no longer be regarded as a chimerical idea to state clearly and earnestly the conviction of the greater reality of the life entered upon by the change of form whose process we call death. It is no longer chimerical to regard this life as one whose entire scenery and forces are as natural as those of our present life, and of a character which is indicated to us here by the recent advances and achievements of science,—by the electric cable, by the Röntgen ray, by wireless telegraphy, by that wonderful invention, the telectroscope, shown in the Paris Exposition of 1900, by means of which the eye sees what is passing at a distance of hundreds of miles. All these inventions are simply the extension of our experimental knowledge into what was formerly held to be the unknown universe. There are excursions into the realm of higher potencies which pertain to the ethereal world,—the state of life just beyond this one. It is a tremendous fact if there exists side by side with us, so to speak, interpenetrating all our atmosphere, this other world in which are the causes that manifest themselves on our plane as effects; and if all the revelations of modern science within the

past ten years could be viewed aright, as the result of man's increased insight into the mysteries of nature, his increased power to grasp the workings of law, — if these could be so viewed by the clerical teachers of the day, and these relations to the progress of mental and spiritual life made clear, — religion would become more truly the practical aid and illumination of daily life.

Psycho-physical culture is a new phase of development which is claiming much attention, and which, if rightly understood, will work regeneration in man. Its object is simply making the body the perfect, flexible, responsive instrument of the spirit. The training consists in harmonic gymnastics and deep breathing, in light food, fresh air, and good sleep. So much for the physical side. On the mental side the quality of thought held is the all-important thing. The securing of restful sleep is the basis on which to build the day's activities. The conditions of perfect sleep are mental and moral as well as physical, and require the harmonious adjustment of the physical and the spiritual natures. Auto-suggestion made just

before sleep will hold a power so potent over the next day as to dominate its entire experiences. The astral world about us is plastic to thought, and can be stamped with any purpose, and thereby the range of all activities can be wisely controlled. This power of auto-suggestion at night to shape and direct the affairs and experiences of the succeeding day is marvellous in its aid to the higher life, and, as has already been noted, it operates on the three planes of the physical, the intellectual, and the spiritual. Psycho-physical culture is the essential knowledge on this new plane of advancement ; for science, which has measured space in the heavens, which has weighed the stars, which has found a way to speak over a distance of a thousand miles, and is soon to speak telephonically over the ocean ; which has invented the means for extracting the iron scattered through tons of rock, buried deep in the everlasting hills, and has discovered the Röntgen ray that shines through solid substance, — science has now, with the sublimest assertion of all, pushed its knowledge out beyond the limits of the physical life, and discovered the nature and the processes of the

change called death, and the conditions beyond on which the soul enters.

We learn that death is the process of liberating the psychical (which is the real) body from the physical. Already the higher researches in physiology have found nerve fibres branching out that have no discernible use. They are sporadic, and not merged in those nerves that centre in ganglia and carry the sensations to or from the brain. The psychic investigation may form an hypothesis for these,—one that shall see in them the connecting link between the physical and the ethereal bodies. It is already proven that the ethereal body is affected by the food and habits of the physical, and it has long been realized through vague and unformulated experiences that sensations affect both bodies. This new discovery may offer the physical basis of the spiritual body, and thus of immortality.

Dr. Elmer Gates has discovered that after exhausting the atmosphere in a tube of his invention (of a stronger power than the Crookes tube),—that after all the air is exhausted, *something* yet remains. And what is it? The finer ether. And what is the purpose of this finer

ether? It is the atmosphere of the ethereal body. The spiritual world is — where? In the atmosphere, — in this inner ether which fills all space. Now, if there is another world corresponding to our own all about us, and within this inner ether, what a tremendous fact this is! What an important truth confronts us, if ever at hand is this extension of a finer counterpart of all this realm! And if this, too, is not the shadow, but the substance; not the dream, but the reality. “For the things that are seen are temporal, but those that are not seen are eternal.” All results of research in art or science pale before the importance of clearly discerning the truth regarding this corresponding sphere which is the realm of causes, while the one in which we live is the realm of effects.

The animal, the vegetable, and the mineral kingdoms have their ethereal correspondences. Interpenetrated with this universe — as the psychical body is interpenetrated with the physical body — is the ethereal universe; and when liberated from the physical body and the physical world, man enters on what seems to him a counterpart — only far more beautiful — of the

world and the life he has left. There is no violent and extraordinary change; indeed, the first feeling is of wonder that the change is so little; the aspect of the "undiscovered country" so natural.

"Now there is a perfect form," writes an authority from the other side of life, "composed of magnetism and electricity, and the magnetic form and the electric form bear the soul within them. The soul is the guiding principle of the spiritual body, and it clothes itself with magnetism and electricity. When the soul leaves the physical body, it takes the magnetic and electric body with it, for these are inseparable. Magnetism is invisible, except under certain conditions, and electricity is also an invisible substance, except under certain conditions; and if man did not have a magnetic and an electric body, there would be no heat within him, for it is the uniting of magnetism and electricity that causes all light and heat. When the magnetism and electricity are withdrawn, the physical body decays, for its animating principle, all that could think, see, and hear, has left it. All that thinks, hears, sees, or feels, the spiritual body retains, for these are of the soul and not of the material body. The soul is the

animating principle of this electric and magnetic body, and it can move with the swiftness of electricity, or gently float, or remain quiescent."

It is more than suspected by scientists that the ether is electric in its properties. The magnetic waves of the atmosphere have long been known to science, and there is undoubtedly, in the atmosphere itself, all the combined qualities of the two worlds interpenetrated.

The first state after death is no more a final one than is this present condition. It is a state of growth, of progress, of hope, and of faith. Truth and love are its forces, and there is no reason why these forces should not be the factors of life here as well. The acceptance of the great fundamental truth that life is one and indivisible is the basis of hope and of happiness, and offers the true incentive to progress. The acceptance of the true philosophy of the succeeding states and conditions of life alleviates and will, in the end, conquer the pain and sorrow now caused by death. This one reason alone, aside from its potent aid to progress, would be sufficient to commend it to the minds of all.

The poet's insight proclaims the truth in the lines, —

“The spirit world around this world of sense
Floats like an atmosphere.”

There is the closest analogy between the advances made into the realm of unknown forces by science and those made by spiritual perception and penetration and psychic research into the realm of spiritual knowledge. When such a preacher as Canon Wilberforce compares the operation of intercessory prayer with that of wireless telegraphy, it lends authority to the statement, and gives to us new trust in what may perhaps be called the genius of this age, — the new movement ushering in a larger and a truer conception of the divine laws that govern the relation of man to man and of man to God. The initial factor in this movement, the key to its entire significance, is found in the recognition of thought as a force. The recognition of this truth revolutionizes all the relations of life. It takes precedence even of accelerated telegraphy and of wireless telegraphy, and it leads inevitably to the next step, — the realization that if thought

can leap from mind to mind here in the physical world, how much more easily can it leap from mind to mind between the physical and the ethereal worlds.

Although the Christian world and the Christian church have always taught the potency and the privilege of prayer from the very initiation of Christ's kingdom on earth, humanity has yet to learn its infinite potency. Why should not intercession by means of prayer be part of God's regularized working as much as wireless telegraphy? questions Canon Wilberforce. It will come to be so recognized. In rare instances already men have understood the law, and have availed themselves of it. There is more than one institution entirely supported by the power of this intercession. Prayer is the most practical force in the world. "Why should it not be a natural law," asks Dr. Wilberforce, "and none the less spiritual because natural? Such forces do exist, — call them thought transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investi-

gator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray? Moreover, who shall dare to limit this divine outflow of spiritual sympathy, this wireless current of God's dynamics, to the experience of this earthly life? Why should any suppose that it cannot pass into the spirit world, into the other dimension?"

The evidence that it does so pass into the spirit world is accumulating so rapidly, is attracting the interest of so large a proportion of thoughtful people, is arresting the attention of so many, that it is only a question of time — and not a long time — when this new revelation of the divine law shall take its place as one of the most momentous movements of all the ages. The moral effect will be most important.

It is readily seen how the introduction of swift communication into the methods of the working world has raised the standard of morality. Crime cannot hide itself successfully

when the knowledge of the deed and the description of the evil-doer is flashed swiftly all over the world. The electric light is also conceded to be a moral agent, and the illumination of great cities is regarded as more effective than would be the enlargement of the police force.

The new accelerated telegraphy raises this aid in degree. The new method increases the transmission of words to some 200,000 an hour, and now another advance condenses the work of an hour into a single minute. A despatch was recently transmitted from Budapest to Berlin in six seconds. Marconi's wireless telegraphy gives greater results than those obtained by any other method, and is destined to serve such purpose in navigation as to decrease disaster at sea and to change the whole face of civilization, indeed, by the results that a century ago would have been regarded as a miracle.

Now, if morality is to be increased and crime lessened by the results of the cable, the telegraph, and wireless transmission, the next logical step and the next higher and more significant series of results will be wrought by the telepathic intercommunication of mind to mind, by means

of the dynamic force of thought. If it were realized that the entire physical world was open to the view of the entire ethereal world ; that is to say, if it were believed that they whom we call the dead saw clearly — far more clearly than when here — the acts of persons in this world ; and not only the acts, but the motive, the thought, the intention ; if it were recognized that communication existed between the two conditions of life, — this life and the one “ more abundant,” — what a potent influence is at once established to decrease the evil and increase the good ? Still more, if the barriers grow so faint that those in the Seen realize and recognize the nobler significance and the loftier standards of that truer life, how all the ambitions and aspirations of this part of life are purified and ennobled and exalted !

Psycho-physical culture admits to that infinite reservoir of knowledge which Emerson designates as the Over-Soul, and which has been latterly termed the Cosmic Mind. Balzac has said : —

“ The world of ideas divides itself into three spheres, — that of instinct (simple consciousness) ;

that of abstraction (self-consciousness) ; and that of specialism (Cosmic Consciousness). . . . As an instinctive, man is below the level ; as an abstractive, he attains to it ; as a specialist, he rises above it. Specialism opens to man his course ; the infinite dawns upon him ; he catches glimpses of his destiny."

Balzac proceeds as follows : —

"There exist three worlds, — the natural world, the spiritual world, the divine world. Humanity moves hither and thither in the natural world, which is fixed neither in its essence nor in its properties. *The spiritual world is fixed in its essence and variable in its properties. The divine world is fixed in its properties and in its essence.*"

Unquestionably, there is about us an atmosphere, a realm, which interpenetrates our own, and whose inhabitants are in the closest magnetic interchange of thought with the inhabitants of the physical world ; these inhabitants are our friends and acquaintances who have passed the change called death, and who are therefore living under new conditions, but conditions of which we also partake. For man, by virtue of his spiritual nature, is an inhabitant of the

spiritual as well as the physical world. In fact, we are essentially and permanently spiritual beings, and only incidentally and temporarily physical beings. The next step in progress — of which we are on the threshold — is that clairvoyance and clairsaudience will be recognized as normal faculties. The development of spiritual sight and spiritual hearing is just as possible to the spiritual man while still sojourning in his physical body, as is the development of the finer perceptions and higher faculties in any direction; and the sight and hearing in relation to the unseen realm will become just as much a normal part of our perceptions as are sight and hearing on the physical plane. The psycho-physical culture opens to man another discrete degree of life. A well-known scientist has recently affirmed his belief that the acuteness of the senses will be increased from five to ten times during the next century alone. "The man of the remote future will have senses which we do not possess. He will be able to hear higher pitches of sound and to recognize a greater number of tone qualities. He will be able to discriminate between colors

below the red and above the violet. Five thousand years from now the human race will detect ten different steps in each fundamental color."

The next step onward in life is that men will live from the psychical rather than from the physical basis. The subtle body has been almost wholly ignored; the physical body has been the one on which care and thought were bestowed. It has been made the recipient of drugs; it has been overloaded with injurious food; it has been denied the invigorating stimulus of pure air, exercise, and cold water to a degree that attests a signal triumph of spirit over flesh in that it has any working power left at all. At the least inactivity and indisposition, doctors and drugs are summoned. Man has failed to realize that his physical body is not himself; that it is only informed with vitality and activity by the determination of the psychic body; that he might almost as well perpetually patch and repair one suit of clothing, endeavoring to make it last, as to treat his physical body to mere physical repair and restoration. The physical body can be perpetually renewed and restored, but the means thereby are inner and

not outer ones. When Saint Paul said: "Be ye transformed by the renewing of your spirit," he gave the most practical directions for health, — physically as well as spiritually.

The secret of health in the high sense of equipoise, of equilibrium, of unfailing energy, is to live in the psychic (or subtle) rather than in the physical body. This consciousness can be transferred from the one to the other. In a general way man has gone about with a conviction that his visible body was himself. He believed that he "had" a soul, — some mysterious possession which was largely a mere latent treasure for this life, and whose use was reserved for some vague and mysterious future after death. Meantime, he identified himself with his body; and when it was fatigued or out of repair in any way, he believed that various sorts of internal and external applications would restore it. There is some truth in this belief, but the aid is largely that which results by the exciting of hope and belief in cure, this hope and belief being attributes of the psychical body, and being curative and invigorating in their very nature. But the restoration is largely not *because* of

drugs and appliances, but *in spite* of them. There is a more excellent way.

May we suppose that one confronts a task of magnitude to be completed within so short a space of time as to be fairly appalling, when judged from the ordinary standpoint. There is, for instance, a work ordinarily requiring a month which needs to be completed within a week. How is he to endure so severe a tax? Is he to "overwork," as we say, and at the end, even if he pulls through, find himself in a state of exhaustion? Not at all.

Here comes in the truer philosophy. As Emerson has so well said: "Our painful labors are unnecessary; there is a better way."

Let him, then, sit down in silence and peace and concentrate his thought on higher themes. Let him realize that he is a part of the Infinite Energy, and the Infinite Energy is creative. God, the Supreme Source, *speaks* achievements into being. "Let there be light," He said, "and there was light." The more truly man advances in the divine path which it is his privilege, by virtue of his divine nature, to tread, the more he acquires this power which is fairly creative.

He pauses and contemplates his task. He lifts up his heart to God. He realizes the intimate relation that he holds to the infinite energy of the universe, that it is electric in quality, and will flow through him, so to speak, and will do the work of itself, he needing only to be the directing energy. If he is an artist, and wishes to paint a landscape, he stamps upon this energy the direction he wishes it to take. This subtle body will work, will execute, will achieve to the most extraordinary extent if it be trained to action. The intellectual choice and direction determines the form, manner, and treatment of its work, but *it* will work with the absolute freedom from fatigue that characterizes mechanism, if one learns thus to transfer the burden from the physical to the subtle body, as spirit does not know fatigue. It is electrical in potency, and is self-renewing. It is only the physical that is tired, or ill, or out of tune. Transfer the activity to the psychical, and it is possible to accomplish work to a degree that is incredible viewed from the materialistic standpoint.

The relation of those in the realm of the Seen to those in the realm of the Unseen is constantly

becoming a more momentous matter in the present daily life. The mere fact of communication between the two worlds, interesting as it is, all-comforting as it is, is still only one in a chain of facts that hold determining influence on the affairs and the progress of humanity. For if there is a twofold life pertaining to this planet in which its inhabitants live ; if all the conscious life is largely influenced and determined by a deeper and more significant life of which we are not yet conscious, it is a most important truth.

Rev. Dr. S. O. McConnell, rector of Holy Trinity in Brooklyn, questioned in a recent discourse as to what is our connection with those who have passed on to the life more abundant, and continued : —

“Is there any interplay of affection, any exchange of kindly offices? Are they in any way concerned about us, or we about them? To answer these questions intelligently we must ask, ‘What is the belief of our church concerning the condition of the departed?’ Not this individual, or that, but the categorical statement of authority with regard to the multitude of dead.

“The belief of our church, — and I say it carefully but plainly, — the formal, official declaration of the Prayer Book, is not the Protestant belief. That belief is summed up in the statement that ‘the souls of believers are at death made perfect unto holiness and immediately pass into glory.’ A very little reflection will show that this is inconceivable, unthinkable. Humanity is thus put into two categories. A line is drawn through humanity, on one side being the righteous and on the other side being the wicked.

“No such distinction is possible. There are no righteous and no wicked. The good and the evil are so mixed up in all of us that its classification cannot be made.

“Life is a probation, and always will be. The next life, or any life, is a life of probation. It continues and is complete if it fulfils the conditions. Is there any place for moral recovery? Is there a place where faults may be corrected and a new life begun? My answer is this: Life is growing, in this or any other state. Growing is changing for the better. I cannot conceive of an existence where growth is not possible. We die as men, and when we wake to consciousness we awake as men. The possibility of recovery must exist as long as the human soul exists and wherever it exists.”

Certainly, the event of death does not relegate man to a final and fixed state of happiness or of misery; the life just after death is the natural result in evolutionary progress of the quality of the life lived here; and the withdrawal of the *substantial* body (the psychic) from the temporal body (the physical) does not produce any immediate and violent change in the individuality. The basis of reasoning in the past has been wrong. The unit of departure is the psychical body and the spiritual life. It has been vaguely held that at death, in some mysterious and incomprehensible way, man acquired a spiritual body, but the truth now apparent is that this spiritual (or the psychic and substantial) body is the real one always and the permanent one, to whose form and organs the temporary, physical body corresponds. This psychic body has sight and hearing; the physical eye and ear is the outer sign. The change we call death is simply the withdrawal of this psychic body from the physical body. Spirit alone is substance and permanence, so that Swedenborg well calls this subtle body the "substantial" one, and he adds : —

“That when a man passes from the natural into the spiritual world, he takes with him all things belonging to him as a man, except his terrestrial body, has been proved to me by manifold experiences. For when he enters the spiritual world, or the life after death, he is in a body, as he was in the natural world,—to all appearance in the same body. But his body is spiritual. . . . A human spirit enjoys every external and internal sense which he possessed in the world. He also longs, wishes, thinks, loves, and wills, as before. He who is delighted with studies, reads and writes as before. In a word, when man passes from one world to the other, it is just as if he passed from one place to another. . . .

“However, the difference between his life in the spiritual and the natural world is great, as well with respect to the external senses as with the internal senses and the affections of both. The senses of those in heaven are far more exquisite than they were in the world; they see and hear more perfectly, and think more wisely. For they see by the light of heaven and hear by a spiritual atmosphere.”

Now, when this psychic body withdraws from its outer covering, the individual is the same in his intellectual and spiritual degree. He sees and hears on the spiritual plane, and

just in proportion to one's power for developing the psychic sight and the psychic hearing while in the physical body, is he enabled to communicate by virtue of his life on the same plane. Spiritual communion does not mean to materialize those in the Unseen, but to spiritualize those in the Seen. It means that man may assert his own innate spiritual supremacy. This thought is the next step onward in all the Christian world. The true seeker for the spiritual uplifting of life that may enable him to live in conscious sympathy and response with the life of the next plane just beyond, will find his aid less in phenomena than in ethical thought and in aspiration. He would find his aid in the church rather than in the séance. But the fact, the already demonstrated truth, that the intercourse between the two realms of the Seen and the Unseen exists, is of tremendous import in modern religious life. It infuses a new vitality into Christianity. It renders the relation between man and God more clear and comprehensible. It offers the energy of a new encouragement, and informs faith with knowledge. In short, it illuminates the entire nature

and destiny of man, revealing to him with scientific proofs something of his true place in the cosmos, and imparts to him new hope, new endeavor, and increases his sympathy and his love for his fellow-man.

Fifty years ago Dr. Horace Bushnell sat in a convention listening to a theological discussion, when he arose and said : —

“Brethren, it is not for me to say that these questions are trivial, but their vital importance is passing away. Graver and deeper matters loom up before us in the near future, not of election and reprobation, not of trinity or atonement, but we shall soon be asked, ‘Is there a God or any Divine government? Is there any future life?’ And these questions we must be ready to meet, not by dogmatic assertions, but by argument and illustration that will satisfy reason and conscience, and awaken spiritual life.”

Religion is no mere fixed statement, unalterable in its promises, but it is rather the view of God and of the Divine Universe that enlarges as man’s intelligence and spirituality increase ; that comprehends with increasing grasp and clearness the laws that govern life, and reveals

how moral integrity is the one and the only gateway to progress. Force and matter are alive and are in a constant state of activity. They may be harnessed for the use of man. Humanity is now entering on this new and more glorious era, where the advance into wisdom is proportionately an advance into happiness; where a larger knowledge of the divine laws shall invest all conscious life with nobler activities, with fairer joys, and with the holy earnestness of great achievements before which Vision ever goes, like the cloud which was the pillar of light in the darkness, unerringly pointing the onward way.

BETWEEN THE SEEN AND
THE UNSEEN.

The following of Christ is a journey of enlarging and unceasing discovery. — REV. GEORGE D. HERRON, D.D.

*The free winds told him what they knew,
Discoursed of fortune as they blew ;
Omens and signs that filled the air
To him authentic witness bare ;
The birds brought auguries on their wings.*


.
*Well might then the poet scorn
To learn of scribe or courier
Things writ in vaster character.*

EMERSON.

BETWEEN THE SEEN AND THE UNSEEN.

The properties of the ether, and their relation to such physical phenomena as have been the subjects of research, are so little known that no one has yet ventured to embody them in an all-embracing philosophy so as so deduce apparent phenomena from them.

PROFESSOR DOLBEARE.

IR HUMPHRY DAVY postulated the existence of an ethereal matter which could never be evident to the senses, but which bears the same relation to heat, light, and electricity that these bear to gases. When the wave theory of light was discovered, it was at once seen that its transmission must depend upon a medium, as no wave motion could exist in a vacuum. Science thus expressed her prevision of the logical necessity of the ether before its existence was discovered. Not only light, but all electric and magnetic phenomena de-

manded this medium ; and its universal value, as now determined, is such as to lead Professor Dolbeare to assert that "all physical properties are modes of motion *of* the ether *in* the ether," and its discovery has simply revolutionized all previous fundamental conceptions of physics. "The mystery of phenomena is not lessened, but made greater," says Professor Dolbeare, in his notable treatise on "Matter, Ether, and Motion," which is an illumination on the nature of the universe,—"the mystery of phenomena is not lessened, but made greater by the discovery that everything which affects our senses is finally resolvable into a substance having physical properties so utterly unlike the properties of what we call matter that it is a misuse of terms to call it matter, and no one hitherto has been able to forecast its properties." Professor Dolbeare emphasizes this view, indeed, to the degree of declaring that "Every physical phenomenon runs at last into an inexplicable, into an ether question." As the reader perceives, this great scientist offers "the inexplicable" and "the ether" as synonymous terms. So marvellous, indeed, does he regard this "inexplicable" environment, the

ether, which holds in solution the explanation of every unexplainable problem, that he says : —

“The ether is a storehouse of unlimited energy of many kinds ; so if every particle of matter were instantly annihilated, there would still be a universe filled with energy, though it might not be serviceable because lacking the conditions for transformation into useful forms. This may be said to be one of the functions of matter,—the transformation of the energy it gets from the ether.”

This remarkable statement not only arrests the attention, but carries the student of physics to its corresponding and interpenetrative psychic realm. Modern science has discovered that vital force is not an entity ; that it has no existence. Dr. John Fiske says, “The hypothesis of a vital principle is now as completely discarded as the hypothesis of phlogiston in chemistry. No biologist with a reputation to lose would for a moment think of defending it.” All the phenomena of organic life are now interpreted by means of physical and chemical laws. The recognition that vital force is not an entity, that it is a product, a result of certain chemical

conditions, transforms physiological science and opens a new field for speculation and experimental study regarding the psychic nature of man. Yet, as Professor Dolbeare points out, the old conception regarding vitality had become so thoroughly incorporated into life and literature that "a whole generation of men had to be buried before any attention was paid to what had been proven. Joule's work, showing the transformation of force into heat and light, made no impression," continues Professor Dolbeare, "and for seven years he was refused a place in the Royal Society." Yet the scenery of daily life now presents to us perpetual illustrations of the correlation of forces whose law is the basis of much of our transit, of our mechanical achievements, and of the heating and lighting of cities. All the latter-day achievements that have so interpenetrated social and industrial life as to become inseparable from its manifestations give "definite conceptions and relations where before only ghosts and genii were supposed to do duty."

This assertion is as applicable to psychics as to physics. Beginning with the hitherto myste-

rious conception of vital force as some strange and incalculable entity that defied any knowledge as to whence it came or whither it went, and which is now known to be a matter of certain combinations of physical and chemical conditions; and proceeding to mental and spiritual phenomena, — the student of life in its wholeness is coming to see that “ghosts and genii” are indeed slain, and that, in place of ignorant awe, if not terror, of the unknown, man is advancing to an intelligent grasp and a reverent recognition of the series of natural laws that govern the universe, whose marvellous scope and adaptability exceed in their power and beauty anything that imagination could conceive. There is no conceivable limit to the advance of man’s discovery regarding the nature and the laws of the universe. Any day is liable to see some new invention or recognition that offers solutions to old problems. In touching these matters, a writer labors under the same embarrassment that beset an English compiler of the population of the new western cities in the United States, which he said were liable to double their population while his book was in

press. Even the problem of transit through the air "is not half so unlikely as it seemed a few years ago," says Professor Dolbeare, "since it evidently requires for accomplishment only a directed reaction against the ether, and we already know how to produce the reaction of electrical means, and every point in space has the energy for transformation. When this reaction can be neutralized at one pole and not at the other," he continues, "the navigation of space will at once become mechanically possible."

As such revolutionary possibilities may lie in any day, the speculative data of any student may be crystallized into actuality before its publication. If all the problems of the universe resolve themselves, at the last analysis, into ether problems, their solution must be acknowledged to be only a question of time. The supreme result of all scientific progress is the revelation of the simplicity, rather than the complexity, of all laws; the properties of the ether constitute the field for research. In these there seems to lie the key to the mysteries of being, and to all the vast achievements of the future.

This brings us face to face with a scientific fact that reveals a corresponding truth regarding the life in the ethereal world. One of the extraordinary properties of the ether is that the stress we call gravitation must have a velocity in it more than a million times greater than light; that is, more than one hundred and eighty-six thousand million miles a second. "The proof of this," says Professor Dolbeare, "is that the movements of the planets would be different from what they are observed to be if gravitative action was less than that figure. And the movements of double and triple stars show that gravitation controls them as it does the moon and planets. Such a velocity is not comparable with any velocity exhibited by any kind of matter with which we are acquainted." Now, if gravitation in the ether has a velocity more than a million times greater than that of light, does not this suggest the scientific explanation of the swift movement of the inhabitants of the ethereal world? Professor Dolbeare offers these proofs supporting the theory of this velocity in the ether. "Shooting stars," he says, "come into our atmosphere

with a velocity of about twenty-five miles a second. Some comets have moved about the sun with a velocity of nearly four hundred miles a second, yet have not had their speed reduced by friction as they would have had if the medium they moved in was like a gas, even if it were very rare. It is concluded, therefore, that the ether is frictionless, and, as light comes to us from such distant bodies, that the ether must fill all the space within the visible universe, also that it cannot be made up of particles like ordinary matter. Phenomena would be different from what they are observed to be if it were otherwise constituted. In most particulars the properties of the ether are so different from the properties of matter that it will not do to call it matter; it is something else."

All study of the nature of man is inextricably united with study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, although the degree of its achievement of spiritual energy predetermines the outer manifestation which we call environment. Science, that is continually pene-

trating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and, behold, the spectroscope was invented as an attachment which so extended the power of the telescope as to enable the observer to determine whether a heavenly body was moving toward, or away from, our solar system, and to even approximate to its rate of motion. The spectroscope has even revealed, under the scientific skill of Professor Keeler of Lick Observatory, that the rings of Saturn are rotating at different rates. "Attempt has been made with the spectroscope," says Professor Dolbeare, "to discover whether or not the earth, in its astronomic movements of rotation on its axis and revolution about the sun, makes any disturbance in the ether, — whether it drags the ether with it, as a moving railroad train drags the air, or not; but all the evidence so far seems to show that the ether is not disturbed in the slightest degree. It appears as if the earth

moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

This fact suggests, by analogy, the relations between the physical and the ethereal worlds. If the earth moves through the ether as a coarse mesh sieve will go through water, not displacing it in any appreciable degree, so is it not conceivable that all the phenomena of physical life are moving among the phenomena of ethereal life, — a universe unperceived by us except as some development of the spiritual powers perceives it by the finer sight and hearing of the psychic body?

Prof. Oliver Lodge, writing of "The Interstellar Ether," said: —

"By investigations now going on, no merely material prospect will be opened before us, but some glimpse into a region which science has never yet entered, but which has been sought from afar, and perhaps blindly appreciated by painter or poet, by philosopher or saint."

Since the discovery of the Röntgen ray there has been no such marvellous revelation of hith-

erto unsuspected resources of nature as that offered by Tesla, in the existence in the atmosphere of a current which, under sufficient electrical pressure, will transmit power to any extent and to any distance. The discovery by Röntgen of the X-rays, of the possibility of wireless telegraphy by Marconi, and of this atmospheric current by Tesla, constitute a group of new insights into nature which are of the utmost importance, — not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the Unseen. What is the nature of the spiritual world? we are always questioning; and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is twofold, and is lived partly in both worlds, — the Seen and the Unseen. Telepathy, that is now scientifically recognized as a mode of communication as real as is telegraphy, is a method of the Unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are

evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual," — these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new centre. The physical world as surveyed from the spiritual plane has been thus described : —

"To begin with, you appear to us like a double man. We see the physical body only ; instead of being solid and material, it is transparent and shadowy to our eyes, and we see you seated on a transparent and shadowy chair surrounded by shadowy papers and equally shadowy furniture. In fact, you present the appearance of a ghost to us. There is a spiritual duplicate of everything, and while this is invisible and intangible to the senses, it is tangible and visible to the spirit touch and sight. . . . The two worlds are interblended, natural and spiritual. . . . The material body is what you call the physical body ; the spiritual body is what we call the spiritual counterpart of the former, visible only to us, and appearing to our senses to be material and solid, while the physical body seems ghostly and

transparent. What we call the soul is not the spirit body nor material body, but is the life essence that dwells in the spiritual body, and of which the latter, as well as the material body, are only outer envelopes. When we speak of 'the spirit' as an inhabitant of the spirit world, of course we mean the soul and its spirit body. You are, however, just as much 'spirits' as we are, only that you possess, in addition to the soul and spirit body, a material body. . . . During the time that the material body is awake, the man is not conscious of what goes on in the spirit world ; but when it is asleep the spirit resumes its consciousness. . . . It is commonly the cause that the friends in the Unseen who are in attendance on the body by day, permit the spirit to enjoy their companionship consciously at night. . . . The spirit sees all that is going on and will waken the body, if necessary."

To come into a clear comprehension of these laws of life, of the manner in which man is an inhabitant of two worlds and has to do with the realm of causes as well as with the realm of results, is to enter on a more intelligent conception of moral responsibility and spiritual potentialities. The initial step to religious life is to understand the true nature of being. Prayer is the

most powerful of motors, because it links man with the world of the Unseen; because it is a channel through which divine forces may pour themselves into his purpose and inform and determine his conduct. Prayer is the safeguard of life, simply because it performs this office of relating man to the Divine. This truth illumines the entire ceremonial life of religion; it teaches man how "to live worthily," how to live so that his energy shall radiate and shall make glad all who come near him, and shall enable him constantly to extend and ennoble his contributions to contemporary progress.

In Mr. Walter Wyckoff's remarkable series of studies from the life entitled "The Workers," he recounts a conversation with two of his fellow-laborers at the period of his experiences when he had the care of horses in a livery stable, when the talk turned on astronomy, and Mr. Wyckoff narrates:—

"Ed commented disparagingly on any claim of astronomers to weigh the heavenly bodies and to measure their distances from one another and from the earth, and John agreed with him, and insisted that not until a line could be carried from one to

another, and each star weighed accurately in a scale, would he put any confidence in these pretended results."

This method of reasoning reminds one of assertions not unlike it often made regarding facts pertaining to the spiritual life. From the time that Thomas exclaimed that except he could see the print of the nails he would not believe in the risen Christ, up to the present hour, the same doubting attitude has prevailed among those who would require physical evidence of spiritual truth. Now, as Saint Paul says, there is a natural body and there is a spiritual body, and while the physical senses discern the evidences of the one, the psychical senses discern the evidences of the other. Theologies have invested death and the life beyond with the greatest darkness of mystery, whereas the direct teachings of Jesus and the disciples, if taken in the simple and literal way in which they are given, illuminate and make plain the way. The world at large is even yet under a nebulous impression that death is a sleep, a period of utter unconsciousness, of infinite duration; and that sometime, somewhere, and somehow, a "last trump"

shall sound, and some incomprehensible miracle occur to the incomprehensible beings into which we shall all have become transformed. Or, in a somewhat higher light, though little less remote from demonstrated truth, there is a vague belief that those who die enter on a conscious life, somehow and somewhere ; that "the soul" lives in some way undreamed of and totally incomprehensible to us here ; but that this life is on a plane of consciousness so entirely removed from our own that the separation is utterly complete, and that until we, too, pass through the change called death, the removal is absolute, and the mystery of the life beyond insoluble.

Tennyson indicates the nature of this life in the stanza : —

"And doubtless, unto thee is given
A life that bears immortal fruit
In such great offices as suit
The full-grown energies of heaven."

"There is a natural body and there is a spiritual body." Here is the basis of the true explanation. This spiritual body is the real, the permanent being. We are all, here and now, spiritual

beings in the spiritual body, and in touch with spiritual forces. *But* — this spiritual body is temporarily clothed upon with a physical covering, in order that the individual may temporarily enter into relations with the physical world. We need to transpose our standard. The real world, the real life, is the spiritual ; the temporal world, the temporal life, is the physical. We are here *to learn* to live ; but the living itself comes on the higher plane. This higher plane is one with which we are in touch just in proportion to our own development of spiritual energy. The law of evolution is as constant on all planes as are the laws of gravitation and attraction that hold the stars in their courses. The change of form produces no violent or mysterious alteration. The man who died last night is the same in all essentials to-day that he was yesterday, except that he has withdrawn from the *visible* form.

This philosophy, which is substantiated at every step by the teachings and assertions of Jesus and the apostles, and by all the observations of the phenomena of life, uplifts the drama of existence to the plane of significance and of

divine illumination. One's life is, primarily, between one's self and the Lord.

“By thine own soul's law learn to live.”

If recognition and sympathy come to one, so much the happier. If they do not come, what then? It is only a mere question of time to him who keeps his face turned towards the morning.

“Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer.”

The unseen friends companion us, give us sympathy, recognition, aid; all that is best in aspiration, all that is purest in purpose, enters on its expression in the higher and Unseen realm.

The various degrees of this aid from those in the Unseen correspond to the various needs of those who receive it, and is conditioned, also, by the degree of advancement of the helpers in the Unseen. More and more clearly is it coming to be recognized that the real unit of measurement, so to speak, the true point of departure, the absolute standard from which to judge, is the spiritual and not the physical realm. Modern thought has evolved the theory that the spiritual world is in correspondence with the physical;

that continents, oceans, hills, forests, flowers, all natural scenery that exists here, has its prototype there. But the still nearer approach to the truth is that it is the physical world which is in correspondence with the spiritual; that the realm of the Unseen is the real, the positive, the permanent world, and that the realm of the Seen is its manifestation. That is to say, the world beyond does not exist because this world does, but this one is the reflection in form of that. We see a tree, and that which we see is the visible manifestation of the ethereal tree, as seen by those in the ethereal world. All this atmospheric realm in which we live is twofold: we see one side of it; those who have passed out of the body see the other side. Heaven is not a location; it is a condition; but no change as measured by geographical space could be more entirely a new world than to go from the conditions of the Seen to those of the Unseen. Thus the same room may be at once in the physical and in the spiritual world. It may be, and as a matter of fact it more or less is, inhabited by two classes of beings, — by those in the physical and those in the spiritual body. The change is only as

the same object, under different conditions, presents different aspects. Conjoined with the rose is the ethereal rose, and the flower we see is but a faint reflection of the rich color and fragrance of the one we do not see.

Still there is no hard and fast line between these two worlds. They merge and blend according to the faculties and capacities of individual development. It is readily seen how what we call "the world" is almost a matter of individual recognition. It is one thing to the child, another to the man or woman. It is one thing to the man of culture, another to the ignorant. It is one thing to the man whose moral and spiritual faculties are developed; another to him who has made little progress in the unfolding of the finer and higher life. Then, besides this variation of individual development there is the race development, in which each shares to a greater or less degree. The steam engine, the telegraph, the telephone, the heliograph, the automobile, are the inventions of a few; but the race shares in the advantages they bring. They are less inventions, indeed, than discoveries in the realm of unseen potencies; and what we call "the

other life," or "the life to come," is simply advancing into the recognition of higher forces and finer conditions. The two worlds are merely a succession of states or conditions. The spiritual man, even while imprisoned and limited by his physical body, may make great advance in realms beyond the usual limits of the physical.

This possibility is now being marvellously fulfilled by those scientific seers who recognize forces and laws not heretofore known to man. They are fairly "seeing the invisible." They are discovering and utilizing laws which have not before been brought into use in this part of life. The limits of the world of the Seen are being pushed forward into the world of the Unseen, so that man on earth to-day is enjoying opportunities, privileges, and conveniences that formerly he only came into a knowledge of by leaving his physical body.

The line between the two realms is thus seen to be not a fixed arbitrary boundary, but one that advances as we advance. We are constantly, and of late very rapidly, conquering new territory in this world of the finer forces. What is telepathy but the language of the future

life? What is the flashing of messages by means of wireless telegraph, or the sending of pictures by electric means, but a hint of the mechanism of life that prevails in the life that opens after laying off the physical body?

This world of the Unseen is pressing upon us from every side. We are companioned by invisible friends. They speak to us, and we are learning how to distinguish their words. We receive a vast and an increasing amount of impressions, and the degree to which we receive these impressions is determined entirely by our own degree of development. The infant is unconscious of whatever intelligence or genius may be about him. The child becomes more susceptible to impression, and recognizes in increasing degree, as he develops, the wisdom, the love, that enfolds his life. This analogy holds true in man's perception of the Unseen world by which he is surrounded, and from which he receives aid and suggestion and perpetual guidance.

"In order that men may be induced to labor diligently to effect their own purification, to repress their evil tendencies, and to vanquish their

worldly passions, they must see the advantages which such a line of action will secure to them in the future life," wrote M. Léon Hippolite-Rivail. "In order that they may be able to identify themselves with that future life, to concentrate their aspirations upon it, and to prefer it to the life of the earth, they must not only believe in its existence, but must also understand it. They must be able to contemplate it under an aspect which shall be in harmony with their reason and their common sense, with their innate desire of happiness, and with their highest idea of the greatness, goodness, and justice of God."

Psychic science discovers the Unseen realm, and makes progress in a knowledge of its laws as the science of astronomy progresses and enlarges its grasp of truth. The faith inculcated by Jesus establishes the certainty of the Unseen world to all who believe, but psychic science explores and demonstrates it, and proceeds increasingly to find out and formulate the laws that govern it. The common remark among people who have never given one minute's study or research in this direction, that, "If communi-

cation between the Seen and the Unseen is true, then why does not So-and-so come to me?" is about as wise as to say, "If the X-ray is a fact, why can't I see through my hand as I hold it up to the light?" or, "If Saturn has four moons and two rings, why do not I see them?" A person who has never given an intelligent thought to the literature of psychic research, who has never read or studied into spiritual laws, will assert his wonder that in case there is truth in the spiritual philosophy he should not himself have known and experienced it! The study of the higher mathematics, including astronomy and the calculations of tides and eclipses; the study of electricity with all its marvellous developments; or of chemistry, in the absolutely new world it reveals, — all these are by comparison simple to the vast, the complicated, the wonderful study of the relation existing between the physical and the ethereal worlds. The average status of real knowledge concerning this is hardly more than was the average knowledge of astronomy in the fifteenth century. Even experience and observation of the phenomena involved in the various

“manifestations” of intercommunication offer but a slight contribution to any intelligently comprehensive view of the subject. The generally prevailing vagueness of idea concerning our own immediate future is extraordinary; for life is one and indivisible. The event of death works no miraculous change of transformation. Man does not “become a spirit” by the process of dying, which is a mere chemical change; he becomes more and more a spiritual being, day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth and generosity and love; to live in intellectual development and increasing sympathy and goodwill to all humanity. He becomes less and less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and the lower rather than on the spiritual and the higher plane. The “rewards” and “punishments” after death form a merely figurative phase of expression. The reward of noble living is to achieve for ourselves noble qualities, to *become* noble in every fibre. The punishment of vice is to be vicious

and low. The reward of study is in the gaining of knowledge. The punishment of wasting time is in being ignorant and inconsequential, and in being unworthy to hold a place in the ranks of the scholar and the thinker. The undergraduates of any university find rewards and punishments, in this sense, awaiting them as they come out to take their places in the world. Each takes in time the exact place in the community for which he has fitted himself. Twenty years later one member of the class will be a man noble, honored, beloved; another will be ostracized from all better life. But neither the one nor the other is part of an arbitrary system of "rewards" and "punishments," but each state is simply the outward result of inward qualities. "A man's fortunes are the fruit of his character," said Emerson. The acquirement of wealth is not a test. The money-acquiring instinct may accompany the higher and nobler qualities; it may accompany baser ones. But it lies with a man himself as to whether he shall have the respect and the confidence of the community in which he lives. If he fail to inspire it, or if, having acquired

it, he forfeit it, in that lies his punishment, and for it he alone is responsible.

This analogy holds good for the experiences that await the man who enters the ethereal world. That which he has achieved he carries with him, be it great or small. If while here he has developed the loftier qualities of his nature, he enters on a realm whose conditions are more suited to them than those existing here, and he is correspondingly happy.

Dr. Drummond has called attention to the deep significance involved in the words, "Thy will be done." "Now mark the emphasis on *done*," he says. "It is not that God's will be borne, endured, put up with. There is *activity* in his prayer. It is not mere resignation. How often is this prayer toned off with mere endurance, sufferance, passivity. 'Thy will be done,' people say resignedly. 'There is no help for it. We might just as well submit. God evidently means to have His way. Better to give in at once and make the most of it.' This is far from the ideal prayer. There is nothing noble in resignation of this sort, — this resignation under protest, as it were, and it disguises the

meaning of the prayer, 'Thy will be done.' It is intensely active. It is not an acquiescence simply in God's dealing. It is an appeal to the mightiest energy in heaven or earth to work, to make more room for itself, to energize."

Nothing could be more helpful and transforming in its influence on life than this new reading of the old, old words, "Thy will be done." As Dr. Drummond so well says, we have always used them very largely, if not wholly, in a spirit of resignation. At the extreme verge of sorrow and despair we have cried: "Nevertheless, not my will, but Thine be done." Resignation itself has been vaunted as a high virtue, but it is nothing of the kind. It is far more nearly a vice. Because if a thing is good, is desirable, is according to the will of God, we should not be merely "resigned" to it; we should espouse its progress with enthusiasm and joy; we should identify ourselves with its achievement and fulfilment; we should offer up our whole being on the altar of its perfecting; and to be "resigned" only, like a blind mole on a hole in the ground, is a puerile attitude for a human being. Again, if a cause is not worthy and noble, to be "re-

signed" to it is most ignoble and cowardly. If a measure is not right, no human being should be "resigned" to it. He should oppose it with all his power and strength and mind. He should never cease opposing it. But when any movement is distinctly seen to *be* the will of the Lord, it is a man's business joyfully and energetically to co-operate with it,—not merely endure it. "Thy will be *done*;" as Dr. Drummond says, that term denotes *activity*. There is something to *do*. If God's will is to be done, then the object of man's stay on earth is to do it. And that is precisely the truth; that is what man is on earth for, and this doing God's will includes all of duty, all of privilege. Desire, in the sense of possession, is the first thing to be uprooted and plucked out in the life of him who would do God's will.

"Life is the elaboration of soul through the varied transformations of matter." One takes the essence of things—their essential part—into his life, but the thing itself is temporary and perishes. To do God's will is to hold the polarity true to constant spiritual progress. In the path of this progress, however, arise con-

ditions that hinder and entangle and impede. They are not arbitrary. They are the conditions that we have ourselves made, — sometime, — for when one puts an error into his life it is like introducing a poison into the body, and it works there. The good action, likewise, bears its fruits, and thus conditions are constantly being created. They have a certain tenure of existence. Every act and thought is like dropping a seed into the ground, which germinates, springs up, grows, and at last is cut down and destroyed, or is plucked and used, or decays. The results of these causes (which are known as karma) constitute a framework from which one can only extricate himself in certain ways. One is by simply accepting these results as they come, never seeking to discover their cause, or means of exterminating them, and thus allowing them to go on indefinitely, not only in this life, but through successive lives, to an extent impossible to foresee. Sometimes, when one turns to give himself with new and deeper consecration to the Divine, he will suddenly be confronted and surrounded by the most unjust and unkind and annoying things, that arise out of nothing,

apparently, and beset him. The most undeserved and inexplicable injustice, the misconstruction of all his motives and acts, may so rise about him that he will be utterly discouraged at the outset. But he need not falter. Annie Besant explains this stage of spiritual experience very clearly when she says :—

“The karma that would have spread over hundreds of lives will have to be passed through in a few, perhaps in one, and so naturally the path is difficult to tread. Family troubles come round the man; business troubles press upon him; troubles of mind and of body assail him. It may seem to him that his Master has forsaken him. Why, when, he is trying his best, should the worst befall him? Why, when he is living better than he ever lived before, should all these difficulties and pains assail him? It seems so unjust, so hard, so cruel, that when he is living more nobly than he ever tried to live before, he finds himself more hardly treated than ever before by destiny. He must stand the test; he must refuse to allow any sense of injustice to penetrate into his inner life. He must say to himself: ‘It was my own doing; I challenged my karma; what wonder, then, that I was asked to pay it?’ And, at least, he has the encouragement of remem-

bering that the debt once paid is paid forever. Every karmic debt he pays is struck off from his life's ledger forever."

Yet, besides the living out of karmic conditions, swiftly and all at once, precipitated into a short space of time, there is the highest possibility of all, — of overcoming it without having to live it out in detail, — to overcome and annihilate it by bringing to bear that infinite potency of spirituality, which, once achieved, holds in solution all conditions, or terminates and totally annihilates them. This is what Jesus meant when he said, "Overcome evil with good." For as man is divine, he can develop and exercise divine powers. He can lift up his heart with the petition, "Thy will be done," and enter into co-operation with the divine forces to *do* His will, and, as Dr. Drummond so truly says, there is activity in that prayer.

Finer and more subtle than even the ether is the all-pervading power of spiritual energy. To enter into that high activity in *doing* the will of God is to enter into the atmosphere of this highest potency. The condition which we call heaven surrounds us as an ethereal atmosphere,

and the only separation between this ethereal realm, filled with the life and light of God, and the physical realm is the separation of condition. "Flesh and blood cannot inherit the kingdom ;" that is, the selfish, the gross, cannot pass the impalpable veil that divides the world of the senses from the world of realities. Let one learn to attach slight value to mere things and possessions and devote himself to the furtherance of truth. God has always been revealing Himself increasingly to man. The very progress of all knowledge depends on the degree in which man is able to recognize and receive this revelation.

As Mr. F. W. H. Myers has said : —

" Unless some insight is gained into the psychical side of things, some communications realized with intelligences outside our own, some light thrown upon a more than corporeal descent and destiny of man, it would seem that the shells to be picked up on the shore of the ocean of truth will ever become scantier, and the agnostics of the future will gaze forth ever more hopelessly on that gloomy and unvoyageable sea. For vast as is the visible universe, infinite as may have been the intelligence that went

to its evolution, yet while viewed in the external way in which we alone can view it, — while seen as a product and not as a plan, — it cannot possibly suggest to us an indefinite number of universal laws. Such cosmic generalizations as gravitation, evolution, correlation of forces, conservation of energy, though assuredly as yet unexhausted, cannot, in the nature of things, be even approximately inexhaustible.”

The new and deeper interest imparted to daily life by a clearer idea of its scope is not the least of arguments for a study of the spiritual significance. To many a demonstration of the truth of immortality is required, — a physical evidence that the soul continues to exist in a palpable body. Such evidence imparts vividness to the conceptions of a future life, — to that world whose power of response to his aspirations is limited only by his power to aspire.

This fuller conception of the continuity of the spiritual significance of life will, as Professor Hyslop says, “almost completely revolutionize the ideals of religion, morality, and politics. It will disturb dogmatic theology, but it will rejuvenate the church’s moral influence by inspiring confidence in the immortality of the

soul. In morals the economic idea of simply getting enough to live with will be changed to a spiritual ideal and to a serious regard for the hereafter."

Psycho-physical science is the revealer of new truth; and spiritualism, so far from being superstition, is destined to prove, instead, that the Unseen world is as much a sphere of universal nature as our own and is the solvent of mysteries that have perplexed philosophers.

The roll-call of those whom the world has termed "visionaries" is a notable one. At once there occur to the mind the names of Galileo, Copernicus, Galvani, Luther, Buddha, Mahomet, Wesley, Socrates, Harvey, Newton, Columbus, Franklin, Young, Watt, and Stephenson; and Jesus himself, whose life and teachings emphasize the truth that "visions are the creators and feeders of the world." As the eternal comes to supplant the temporal, as the spirit lays hold on the true realities, it is seen that Judgment, Resurrection, Heaven, and Hades are typical names for conditions, and are the ever-present spiritual laws operating on every plane of life.

One convincing proof of the reality of an unseen world around us inhabited by unseen beings was unexpectedly offered by experimental study of the magnetic relations which affect human life. M. le Docteur Moutin, a distinguished French savant of the Paris Faculté de Médecine, gave some important data of his own observations in a paper before a scientific congress in London some two years ago. In this résumé of experiences that extended over some twenty years, the facts seem to point to the conclusion that with many the partial release from the physical organism resulting from magnetic treatment reveals to the subject a realm of conscious life unperceived by the bodily senses. Dr. Moutin says : —

“The Baron du Pôtet, one of the first pioneers of mesmerism in England, once observed that ‘magnetism has opened through somnambulism a door leading into the invisible world.’ Cahagnet, with his lucid subjects, has abundantly proved the aphorism, and it is much to be regretted that modern experimentalists, including nearly all Spiritualists, have neglected this *modus faciendi*. It is certain that a subject profoundly entranced by magnetic procedures,

as we say in France, and not by the hypnotic methods employed at the present time by a few medical men, is in communication with unseen beings, and is therefore an intermediary whose consciousness functions differently from that of the majority of mediums, terming or believing themselves such, who obtain only trivial results, — automatic writing, movement of tables with contact, a variety of visions, or, more correctly, hallucinations, etc. Hence also the statements which emanate from these two classes of subjects are entirely different. What is the reason of this divergence? To ascertain its causes is the purpose of the present study.

“In the profound state of hypnosis — I ask leave to employ this word, though I am scarcely an advocate of hypnotism — the spirit of the subject becomes more or less disengaged from its terrestrial bed-rock, and, receding, lives for the time being the spiritual life, seeing what takes place in the beyond and being able to furnish a tolerably clear notion, though not one altogether exact, concerning it.

“The sleeper beholds more or less distinctly according to his capabilities. All clairvoyants do not perceive with the same precision, but all, notwithstanding, agree in affirming the same thing with regard to the existence of the soul.

“Without seeking to depend on the labors of my predecessors, nor yet on those of my contemporaries, I may observe, in passing, that all who have concerned themselves seriously with Puységurism have reached identical conclusions as to the existence of souls and the possibility of communicating with these by means of somnambulists; my own experiences enable me to make the same deduction, and I base on them my affirmation of that which I hold to be true.

“All those who study these questions will be aware that a subject, whether medium or somnambulist, is a sensitive who perceives that which a well-balanced being in the normal state is not able to discern; that he is often the sport of forces which are as yet badly defined, and that he often obeys these forces unwittingly. Thus, for example, every one knows that it is open to an operator to suggest verbally a thousand things to a subject who is sufficiently entranced, while the few only know and admit mental suggestion or the transmission of thought,—a matter outside our province, which is of far other importance. Subjects who present these phenomena are rare, very rare, it is true; but powerful and reliable mediums are also rare.

“During a period of many years I have made experiments with a number of somnambulists, but not

wishing to bind myself exclusively to their statements, and with a view to controlling them, I have engaged my friends and pupils to verify the phenomena and communicate to me the result of their investigations. This result was identical absolutely with my own: I was therefore warranted in believing that my clairvoyants had not deceived me and that they had not been themselves deceived."

Dr. Moutin relates several instances, of which the following may serve as typical:—

"The subject, an individual named Moussol, aged forty years, supremely sceptical, affirmed the existence of souls while in the magnetic sleep.

"The first time that I entranced him he beheld crowds at a distance, was attracted towards them, and sought to approach them, but it was not till the fifth sitting that he could describe their physical condition.

"‘Ah! at last. . . . I see. . . .’ ‘What do you see?’ ‘My friends!’ ‘Where are your friends?’ ‘Below, at a great distance, but how fair it is in that place and how beautiful are its hues! . . . Stay, Louis! . . . How very strange! What a pace he is going at! I cannot overtake him, and yet I long to come up with him; there is

so much I should like to ask him. . . . I was not there when he died.'

" 'What are you saying to me? Is it possible that this gentleman is dead whom you are trying to overtake?'

" 'By Heaven, it is long ago, but you know well, it is Louis my brother.'

" 'Explain yourself all the same; he is dead. How should you be able to see him? How can you, who believe in nothing, experience such an aberration?'

" 'But it is true, it is true. I do believe in God, and I do perceive plainly that this concourse which I beheld first of all from afar is composed of the souls of people who once lived on the earth. . . .'

"Before proceeding further, I should observe that this occurrence took place in the month of September, 1879; that this was the first lucid subject I had met with; and that my views were then inclined altogether towards materialism, imbued as I then was with academical theories. I could not, therefore, have suggested any such notion to my somnambulist."

Dr. Moutin proceeds to say : —

"There is, therefore, no room for further doubt that psychic phenomena are real and undeniable ;

we possess scientific proof that the soul survives matter, and it is the somnambulism of Puységur, long before Modern Spiritism, which has given us these proofs.

“By the help of magnetism we are, in my opinion, enabled to make a thorough study of the faculties of the soul. As a fact, through the body we reach the soul, and as the bond which unites them is not broken, we can, in a way, even dissect it. We can, at will, study the mystery; we can do so more easily than with mediums, who, moreover, in most instances, produce only the phenomena of animism, so well described and distinguished by Aksakof. These, when they are truly spirit phenomena, are not susceptible of our control, and escape us often at the very moment when we think that we have grasped them.

“The world of the beyond would seem in everything similar to our own; so also on most occasions it is difficult to say (though we are taught at times to our cost) whether we are dealing with a serious being or with a jester, while, on the other hand, knowing our somnambulists at once, we can appreciate them at their true value.

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“For more than twenty years I have studied both magnetism and spiritism; I have witnessed many

things which authorize me in maintaining that which I have advanced above until the contrary has been proved.

“May my plain speaking, therefore, be excused, and may I be included among the most devoted defenders of Modern Spiritualism?”

Prof. Oscar Browning of Cambridge University, England, relates an incident known at Oxford as the “Connington Ghost Story.” It seems that Professor Connington, who held one of the important chairs of Oxford, was in the midst of the delivery of a course of lectures when he was warned by his physician that he had not two weeks to live because of the progress of some internal malady. Anxious to complete his lectures, he would not consent to rest, and as a matter of fact, he lay dying on an afternoon on which he was announced to speak, and so suddenly had this last illness come that no news of it had spread abroad among the students. Mr. Andrew Lang, in walking through one of the long passages leading to the hall where Professor Connington was to lecture, met the professor in his cap and gown, with books under his arm. He thought nothing

of it until, at dinner that night, he was told of Professor Connington's death.

"Impossible," he exclaimed. "Why, I saw him at three o'clock going to his lecture-room."

Nevertheless it was true, and at the very time Mr. Lang saw him — or believed he did — the professor lay delirious on his bed, talking incoherently of his lecture. Psychic science would assert that the subtle body, or the "etheric double," withdrew from the physical body and walked in the familiar way.

There is a curious but authoritative experience of Bishop Wilberforce often narrated among his friends. It seems that when the Bishop was a young man he was a guest at a country house in England, — a very old estate that had formerly, if one mistakes not, been a monastery, and in the house there still remained the ancient library. At dinner on the day of his arrival Mr. Wilberforce looked around and wondered at not seeing at the table a young priest whom he had met on the stairs. For a day or two he continued to encounter the priest here and there about the house, and he finally asked the hostess regarding him. She replied that no such

guest was in the house. Mr. Wilberforce was bewildered. One evening when he was writing in his room, suddenly the young priest again stood before him. "What do you want?" asked Mr. Wilberforce. "Whatever it is, show me and I will try to aid you." The priest made a gesture of invitation to follow, and led Mr. Wilberforce through long passages into the old library, where he pointed to a certain volume. Mr. Wilberforce opened it and there fluttered out a page of manuscript. The priest pointed to the fireplace and Mr. Wilberforce complied and burned the paper. The hostess afterward confessed that there was a legend that the house was haunted by a priest, but that she had never believed it. After this night, however, he was seen no more.

The student of all such phenomena becomes more and more convinced that in science lies the key to all the spiritual laws that underlie occurrences that have heretofore been relegated either to the domain of falsehood and fraud, or to that of inexplicable mystery.

Tennyson, in a letter to a friend written in 1874, thus describes an experience of his own: —

“A kind of ‘waking trance’ (this for lack of a better word), I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, whose death was an almost laughable impossibility — the loss of personality (if so it were) seeming no extinction, but only true life.

“I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for ‘Meine Liebe Ich,’ and hold that it will last for æons of æons.”

The demand of the hour is for a larger grasp of law; for insight instead of dogma. Social progress depends on right thinking. Socrates in his day excluded inquiry as to the movements and nature of the sun and the moon, and directed the attention of man to ethics and politics. Comte included the solar system as a legitimate matter for research, but excluded the study of fixed stars

as unattainable, and a learned savant of the time of Dante declared that geography should only concern itself "with that part of the earth inhabited by us." Yet this conviction is hardly more limited than one that should assert that man, in his present life, has no concern with its extension into the higher realms which now and here are part of his environment. "The dead are no more in eternity now than they always were, or than we are at this moment," says Dean Farrar. The present life must be recognized as merely one of the phases in the evolutionary progress of the immortal being, and as offering a vantage-ground from which we can study the conditions of the future, which is the inevitable and the invariable effect of such causes as we ourselves set in motion, producing them by the series of choices that we make, each one of which creates its own conditions. Intelligence and morality are thus closely conjoined; and the more clearly man realizes his own nature and his relations to the divine universe, the more nobly may he live and the more swiftly may he advance to the higher conditions of freedom and of happiness, in which he shall realize the life of

the spirit, which is joy and peace. The first requisite to this happier condition is in self-control, in its larger sense of control of thought, of deed, — of all that goes to make the quality of life. The acquirement of self-control in a complete and perfect sense is the achievement of a lifetime ; but the control of all the finer forces of nature would then be acquired also. That Jesus could control the elements was because he had achieved complete self-mastery.

This control of one's mental life — the control of thought — is the very first essential of achieving that harmony and elevation in which is developed that faculty of inner hearing, or of clairaudience. One cannot live the life of the spirit until he learns to control his thought. He cannot dwell on the spiritual plane until he learns to live the life of the spirit. A mind at peace, full of outgoing sweetness and love, is fitted to receive and recognize these high communications. Of course in this human life of ours we are not always at our best nor at our worst. We desire to live on the higher plane and to live the better and the nobler life, and we do so — part of the time ! Now, if we

can live on the higher plane and live the life of the spirit one hour out of the twenty-four, why can we not the other twenty-three? If we can do so one day out of the seven, why can we not the other six days? Annoying and irritating things happen? Of course. That is a part of our spiritual discipline. How is one to achieve the grace of patience if his patience is not taxed and tried? How is one to acquire the habit of serenity unless he is educated to it by annoyances? To be serene and at peace when everything is delightful is no special virtue; it is when things are the reverse of delightful that the quality is best cultivated.

It would sometimes almost seem as if the believers in the spiritual faith, of all others, had the most potent aids, the most wonderful encouragement, to live the life of joy and peace and love. To know that the spiritual world is now and here; that we are now spiritual beings whose life is not broken or changed in its purpose by the event of death; to know that the Unseen world interpenetrates the world of the Seen; that our friends there are only more closely and tenderly our friends and companions }

than was possible here; to know that every advance made in spiritual achievement draws one into higher and more perfect conditions of life; that material losses and crosses are of very little significance in this world of spirit in which we dwell, — to have this realization is to have the utmost stimulus to press on to the high calling as sons of God.

The more real and significant life is that which is entered upon when the subtle body is released from its interpenetration with the physical. The ethereal body then enters into the corresponding ethereal world. For, as we have seen, the subtle body corresponds with the environment of the successive higher state just as the physical body does with the present environment. From this point can we follow our vanished friends? Can psychic science penetrate and gain experimental knowledge of the regions to which Intuition and Philosophy, no less than Faith, have pointed the way? “Can man by searching find out God?” Can he, by study and analogy, continually advance into a larger comprehension of the divine laws? Every achievement of the age has a tongue which replies to this question with tri-

umphant affirmation. The future life of humanity is not to be darkened by the shadow of death, but, rather, to be illuminated and to be stimulated in thought and purpose by the vital encouragement that results from viewing life in its greater completeness, finding the change of form from the physical to the subtle body merely one event in its onward progress. Life here and now is capable of a diviner quality, which a clearer understanding of the close relations between the Seen and the Unseen will enable it to achieve. "The whole secret of the physical has not been read until its power of becoming spiritual by service of the spirit has been discerned," said Phillips Brooks. "Every lower life is made to reach up and fulfil itself in a higher. The entire order of the universe supports this proposition."

The transition from life here, lived essentially in the atmosphere of high thought and noble aspiration, to the next plane, where all this diviner trend finds a still more congenial and stimulating environment, cannot be one that leaves between the two planes any chasm that sunders the communion of spirit with spirit.

Canon Wilberforce bids us recognize "the dignity of life, the nothingness of death, the certainty of immortality, the solidarity of humanity." And of those who have vanished from us into the Unseen he says: "I cannot but believe that they are very near to us, in a sense nearer than when in the restrictions of the flesh, and that they are affected by our conduct and condition."

A supreme comfort lies in this thought, which we intuitively recognize to be a truth; the infinite comfort of feeling that between them and ourselves the sweetest open communion exists; that the understanding is clearer, the comprehension larger, the sympathy more intimate, than was possible in the conditions here. "The soul in the body hears but dimly, and sees not at all the innumerable influences with which it is surrounded." It is as if when two or a group of persons were walking together, each blind and each hearing only partially, one of the number suddenly regained perfect sight and perfect hearing. Then could he be much more to his companions than before; he could comprehend their nature, their environment, the incidents and experiences they were meeting, as he could

not possibly have done when sharing their limitations.

Then, too, all the logic of analogy, all the wider knowledge which science is now pouring out to the world, tends to support and to confirm the probability that the real, the positive, the more significant life is that entered upon by casting off the physical body. The old traditions alluded to the state after death as vague, shadowy, phantasmic. As well might the unconquerable force of the electric current be regarded as vague and feeble in comparison with the tangible and visible force of an ox-cart. It is the things unseen that are the most potent as well as the most eternal in their nature. The present world is the place where its inhabitants are, not so much *living* as *preparing* to live. All the enterprises of this part of life are valuable, — not in and of themselves, but as the means by which they exercise and develop the faculties of man.

The change called death cannot be one to absolutely unknown regions and conditions. Our own spiritual faculties are laying hold of spiritual knowledge. We are finding out the spiritual

laws ; we are ourselves making constant advance into spiritual conditions.

The poet Longfellow crystallized a truth in the lines :—

“ Believing in the midst of our afflictions
That death is a beginning, not an end.”

There is the true point of departure,—that “death is a beginning, not an end.” Circumstances and conditions separate friend from friend in this life. The nearest and dearest relations must inevitably be subject to more or less partings and separations. And, after all, the separation by death is only one of these transient partings. To each and all sometime and somewhere the summons comes, and we, too, pass on and rejoin our beloved in a fairer world under happier conditions. Just what are these conditions ?

It is not, perhaps, too much to assume the reality of communication between those in the Seen and in the Unseen. To array all the data that might be presented in favor of this assumption would be to encumber the present volume unduly, and the little narrative of personal expe-

rience that will be submitted in the next chapter must simply be judged on its own merits. The problem of communication between the Seen and the Unseen is one invested with far more subtle and complicated conditions than the two arbitrary ones of genuineness or of fraud. No one who is studying the new revelations of psychic law is, one may believe, a special pleader in any way. There can be but one common aim,—that of discovering and accepting the truth, whatever that may be. Is it not true that there could be no greater error—one might well say calamity—than to hold the truths of religion as commonly represented by the Christian Church in all its various sects and denominations as something on one side, and the possibility or certainty of spirit intercommunications on the other side, as antagonistic rather than as mutually complementary truths? One has little patience with any formula that places the “Church versus Spiritualism,” or postulates as antagonistic “Christians and Spiritualists.” If a “Spiritualist” is not a “Christian”—Heaven help him! And if a Christian is not a Spiritualist, then the only conclusion is, that if

Spiritualism is true, then the matter of the Christian becoming also the Spiritualist, coming to include the truth of intercommunication with the other truths of the Christian life, as taught by Christ and as taught by the Church, is simply a question of time. For all that is true will sometime be accepted by every one. It is a matter of evolution. "In Thy light we shall see light," wrote the psalmist, and as Dr. Brooks well said of this truth: "To him everything is comprehensible and capable of being understood only as it exists within the great unfolding presence of God." Now, if the fact of intercommunion between those here and those who have passed beyond death really exists, then it is a truth, — one truth among those essential and sacred relationships that the soul of man bears to God, or that the spiritual man, temporarily clad in a physical body, bears to God and to Jesus the Christ. While the question of this intercommunication is of the profoundest interest and importance, it is yet always and essentially subordinate to the supreme truth of our spiritual relation to the Divine ; for that is the larger question and includes the lesser one. I can live —

you can live — all through this part of life without specific communication with even our nearest and dearest who are in the Unseen, but you cannot live, nor can I, without the perpetual intercourse with the Divine Spirit, without His leading, His care, His love. The former is desirable ; the latter is essential. Yet there are those of us who believe that the lesser is included in the greater ; that the desirable is also interwoven with the essential, and that the Lord is equally the Giver of both in His divine ordering.

PSYCHIC COMMUNICATION.


After all, what an entrancing thing death is ! — DR. HENRY DRUMMOND.

My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences ; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts. —
ALFRED RUSSEL WALLACE, D. C. L., LL.D., F. R. S.

Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of spiritualism. No one should keep silent. — FICHTE.

PSYCHIC COMMUNICATION.

At some future day it will be proved — I cannot say when and where — that the human soul is while in earth life already in an uninterrupted communication with those living in another world ; that the human soul can act upon those beings, and receive, in return, impressions of them without being conscious of it in the ordinary personality. It would be a blessing if the state of things in the other world and the conditions under which an interchange of the two worlds may take place — perceived by us in a speculative manner — would not only be theoretically exhibited, but practically established by real and generally acknowledged facts thus observed. — IMMANUEL KANT.

HE intelligent and increasing interest in the question of communication between those in the Seen and in the Unseen, not less than the eminence of the body of men and women associated under the name of the "Society for Psychical Research," have redeemed the subject alike from flippant discussion or ignorant prejudice. There is a vast and a constantly accumulating mass of evidence of conscious and intelligent communication which can

no more be denied than can be the possibilities of the wireless telegraph. The results — so far as one may speak of results in what is still an initial and experimental stage — of the scientific investigation brought to bear on the phenomena which the world knew as Spiritualism have tended to establish the persistence of personal identity beyond death ; the possibility of conscious communication between those in the ethereal and those in the physical world ; but this investigation has also led to the discovery of an entirely new class of the faculties and endowments of man which had never before been officially recognized and tabulated. More than a quarter of a century ago Sir William Crookes engaged in serious study of the spiritualistic phenomena. He may well be accepted as the head of a distinguished group of investigators which includes Prof. Oliver Lodge, Mr. F. W. H. Myers, Dr. Richard Hodgson, Prof. William James, Professor Sidgwick, Dr. Alfred Russel Wallace, Dr. Zöllner, Dr. Desertis, and many other notable men of varying nationalities. These investigations have been largely individual and to some

extent incidental among other work of an absorbing nature carried on at the same time. Nor are these conditions without their signal advantages. If there is sometimes gain in the exclusive devotion to an idea, there is also a gain in being constantly able to test the validity of that idea by its relation to works and days; to give it no undue prominence as the zeal of monomania, but to let it take its chances in the scale of a wide and varied range of significances. So the fact that most of the investigators of the phenomena that Hume brought so prominently before Europe and that a host of latter-day psychics have kept alive, are men who are in the midst of important pursuits, — college professors, scientists, scholars, authors, meeting constant demands of the activities of progress, — is a rather fortunate fact in this phase of study. If, like Saul, they have not found a kingdom when they went forth on a lesser errand, they have found new phases of human life. Their indirect and unforeseen results are of transcendent importance and establish the truth that the spiritual self of man has powers, here and now,

of a nature that had never before been associated with human life on the physical plane. The most important of these discoveries is that of multiple personality, due primarily to Mr. Myers. The number and variety of experiments in this line made on both continents contribute untold value to ethics and to psychology. Hypnotism and auto-suggestion, so closely allied with it; thought transference, or telepathy; the exteriorization of sensibility; the strange animic force so ably discussed by Dr. Paul Gibier,—these and other discoveries offer demonstrable proof of the existence of an inner self, whose faculties far exceed those manifested through the physical organism and whose powers correspond largely to a different environment from that of the physical world. Much that was formerly believed to be the manifestations of “spirits” (as if a man only became a spirit after death!) at séances is now fully recognized, in the open light of science, to be the result of the psychic faculties or powers of persons in this life. Of course this includes both the fraudulent—of conscious intention—and those phenomena sincerely believed to have their

origin in the Unseen, because the faculties that involuntarily produced them were not known. Uncritical acceptance has given way to intelligent discrimination. Psychology, medicine, and ethics have greatly advanced by means of discoveries which were a surprise to the discoverers themselves. The physical phenomena of the séance room, even to slate-writing and to materialization, may be produced entirely by those persons who are present without any conscious deception or intentional fraud. So much any serious student of modern science and psychology must inevitably accept. It is not relinquishing the higher possibilities of a connection between the Seen and the Unseen. It is in no way inimical to the simple faith of the believer in Jesus and His divine promises. On the contrary, it is a part of that life more abundant which the Christ promised to man. On the side of intelligence and of what Mr. Myers well calls "the intellectual virtues," these discoveries rank with that of the circulation of the blood. They are of untold importance to life in completeness of meaning. Nor do they in any way lessen the simple faith in Christ and His

teaching — which of itself is enough — any more than discoveries in astronomy or in chemistry lessen the religious faith and feeling.

The day, indeed, has passed when the realities of the Unseen are regarded as unworthy serious consideration; for an age in which man sees through a solid wall by means of the Röntgen ray, or sends messages from continent to continent by means of the Marconi transmitter and the Guarini repeater; or speaks by the human voice over a thousand miles of space; an age which is on the very eve of perfecting the marvellous telecroscope, which will do for the eye what the telephone has done for the ear, — it is not for such an age to refuse to consider the accumulating evidence that communication exists across the gulf we call death. “I am in continual amazement,” said Leibnitz, “at the nature of the human mind, of whose powers and capabilities we have no adequate conception.”

The initial condition of establishing familiar and constant intercourse with those in the ethereal world is not by their materialization, but by our own spiritualization, — by the faith that makes faithful; the prayer that pleads for the

help of Jesus, the Christ, to be uplifted into the divine communion.

The initial question regarding this communication is, not whether it is desirable, but whether it is true. The arguments against this theory which have been advanced by persons whose purity of heart and loftiness of character invest their convictions with claim to respect, if not to absolute acceptance, have their possible origin in the tenacity of impression made by the older theological teachings, in which the conception of death differs so widely from the more scientific and — may one venture to say? — the more spiritual one of modern thought; for does not man approach more nearly to God, does he not come into closer relations with Jesus, by a clearer knowledge of the divine laws of the universe? Religion is, indeed, in its true sense as progressive as chemistry, not that God and His divine orderings change, but that man advances in a larger comprehension of these laws; and these successive views of humanity, modified to a greater or less degree with every age, form the basis of all the phases of religious belief.

When religion made of death an inscrutable mystery, an irreparable sorrow, when it relegated all who had endeavored to follow Christ to some far realm of infinite holiness and infinite and impassable distance from human life, it is easy to realize how the reverent mind shrank from believing in the possibility of familiar intercourse. The dead were held to have become angels around the throne of God. The friend who loved us yesterday was supposed to have been so completely changed in both nature and environment that imagination faltered before any possible conception of his new experiences. This order of conception has been greatly modified, if not almost transformed, within the past fifty years, and while one cause has been that of the experimental demonstration of life in the Unseen as closely allied with our own, various other causes have contributed to the result, in the way of scientific advance in biology, in psychology, and in the nature of the forces of the universe itself, as well as that growth of mind

“that widens with the progress of the suns.”

The Rt. Rev. Dr. Phillips Brooks, speaking of the need of growing enlightenment, said:

“The world’s religions have failed and are failing to-day. They have been too much either mystic exaltations or hard methods of economy. Surely there is something better which they might be, by being both. Such the complete religion must be when it is perfectly revealed.” Is it too much to hope that to this complete religion a truer realization of the nature and destiny of man and his relation to the Unseen world may contribute light, which is the medium for constant communication, just as, in the physical world, the air is the medium for the transmission of sound?

The entire drama of life is uplifted and simplified when we relegate the event of death to its true place as an incident only, in the onward progress. In about 1886, Frederic W. H. Myers pointed out the truth of the “subliminal” or subjective self, — meaning just what might more clearly be termed the spiritual self, — and it was Mr. Myers who first pointed out the law of telepathy between persons still in the physical body. It is Mr. Myers and some of his associates in the Society for Psychical Research who antedated by some seven or eight years the dis-

covery of this law before it was ever mentioned elsewhere. The assertion that telepathy is limited in its action to those who are still in the physical body is a misleading one, because the event of death is the mere throwing off of the physical body, and the telepathic intercourse between spirit and spirit is not affected by it; save that it becomes somewhat clearer and easier when one of the two is freed from the limitations of the physical. When both are free, then the ease and instantaneous intercourse by thought is, of course, still more perfect. The spiritual faculties of man are his real self. To exercise and develop those faculties in work, in generous expressions, in aid to others, in the communion of thought with the friends in the Unseen world, as well as in the Seen, is the true mode of development appointed by the Divine Power.

Dr. Alfred Russel Wallace regards the facts of psychical research as in harmony with the constant advancement of science, and especially with the modern conceptions of matter and of the ether.

To the religious world faith in Christ and

in immortality is untouched and unimpaired by either the reality or unreality of specific communication between the two worlds. Yet to some minds it offers the only convincing argument. Professor Newbold of the University of Pennsylvania says that while he formerly doubted a future existence, he now *knows* that it is true, because he has seen the evidence; and, commenting on this, Rev. Dr. Heber Newton observes: "If Spiritualism offers even a chance to demonstrate existence after death, it deserves not contempt, but close scientific investigation." Blessed, however, are they who have not seen and yet have believed, and one of these is Bishop Moreland of California, who has recently said:

"As a Christian and a spiritual being, I believe that communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse with the spiritual world every day of our lives."

The eminent group of representative names engaged in psychic research assures a certain authority to the concurrence of their convictions,

while among all, the results of Dr. Hodgson's work must be held as supreme in importance. Dr. William James is a busy professor in Harvard, as is Professor Sidgwick in Cambridge (England); Prof. Oliver Lodge is now the president of an English college; Sir William Crookes is a professional scientist, and Mr. F. W. H. Myers is an instructor and a literary man. Professor Hyslop holds an important chair in Columbia College; and so, in one way or another, all the more prominent "psychical researchers" are inevitably engaged, for the most part, with other work, except Dr. Hodgson, who refuses whatever brilliant prospects would otherwise be his to devote his time and energy to this work, which Mr. Gladstone well characterized as "the most important before the world at the present time."

Dr. Hodgson's words regarding his own experience are convincing in their sincerity.

"During a period of twelve years," he said, "I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had

but one object, to discover fraud and trickery, and I had had plenty of experience with these. Frankly, I went to Mrs. Piper, with Professor James, about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialist, not believing in the continuance of life after death, and to-day I simply say, *I believe*. The proof has been given to me in such a way as to remove from me the possibility of a doubt.

“The influence which guides Mrs. Piper now announced that in the future its action would be exercised in such a way as to diminish the distance which separates the two states, — the state before death and the state subsequent to death. The change took place in June, 1897. The earlier guides, Phinuit, Pelham, and others, quitted in effect the circle of Mrs. Piper’s influence, and their places were taken by two individuals in particular, who actually direct the communications which she receives. We recognize the first, who communicates by the voice, under the name of Imperator, and the second, who writes, is known as Rector. I have received from the first innumerable communications, especially on the relations which exist between Man and the Infinite.”

The problem of psychic research is so intimately connected with the name of Mrs. Piper that a word regarding the methods of her mediumship may contribute to the elucidation of the phenomena produced through her organism. She becomes entranced; a little table is drawn up at her left side with cushions on it, on which her head is supported. In this perfectly unconscious state her right hand is stretched out where a table with writing pad and pencils is placed, and her own hand writes the messages. The theory is that her hand is used as the instrument by the unseen person present, and this theory is one supported by so authoritative an array of testimony that no attempt to reproduce it will be made here. The records of the Society for Psychical Research offer such overwhelming evidence from representative names all over the world, that he who runs may read. Those who have experimented with Mrs. Piper's mediumship are not seekers — nor finders — of any physical phenomena. Her organism is apparently a species of telephonic transmitter, and the communication resolves itself into a conversation of mingled speaking and writing, —

oral on the part of the sitter; written through the hand of Mrs. Piper on the part of those in the Unseen.

Recent investigations into the nature of the human body offer knowledge that throws light on the mystery of mediumship. The name is associated with so much that is fraudulent and so much that, even if genuine, is utterly inconsequential, that it has been a serious and largely an ungrateful task on the part of scientific men to study its phases; but such experiments as Colonel de Rochas of Paris has made in the exteriorization of sensibility, the experiments at the Salpêtrière in hypnotism and magnetism, and other demonstrations familiar to the reader, suggest how the mysterious mechanism of the physical organization is complicated with the spiritual life in a way that we are only beginning to understand. Prof. Benjamin Peirce, the great astronomer, defined man as a machine for converting material into spiritual force; and a truer comprehension of the spiritual man will reveal more and more clearly that the denser body is a delicate and wonderful mechanism for the transmission of intelligence, which is but

another name for the spiritual power that acts with creative energy on the world of matter.

Dr. Le Conte says of this wonderful organism :—

“The keyboards of this marvellous instrument (the human body) are the nerve-terminals of the sense organs, in touch with the material world, and the brain-cells, in touch with the spiritual world.”

Dr. Hodgson and Professor James regard the organism of Mrs. Piper as telephonic and of a nature to lend itself to other intelligences than her own. The atmosphere of the unseen life which transmits messages through her organism is of a most refined and exalted type. The entire conversation is simple and natural ; and if it be not demoralizing to enjoy social intercourse with our friends here, it is difficult to understand why it should be when they have passed from the Seen into the Unseen. The condition of mediumship is believed to be determined by a certain preponderance in some organizations of the luminiferous ether which forms the transmitter as naturally as the wire transmits electricity. Yet all the preceding matter of this

volume has been written to very little purpose if it does not plead for the evident truth that each human being, by virtue of his own spiritual nature, may so develop his own higher faculties as to come into telepathic communication with his friends in the ethereal world without resort to any specific mediumship. Still, when this gift is a genuine one, why should one feel any more reluctance to avail himself of it than he does to avail himself of the telegraph operator in order to send a message to a friend ?

It may be permitted to state here in connection with the mediumship of Mrs. Piper that a noble and exalted intelligence under the name of "Imperator" assumes the direction of the séances. The readers of a book called "Spirit Teachings" will recall a curious experience in the life of the late Rev. W. Stanton Moses, an Episcopal clergyman of England. Mr. Moses held a deep prejudice against the modern thought known as Spiritualism, and, strangely, his own hand began to write automatically, purporting to be controlled by a spirit signing himself Imperator, and the arguments and objections in the mind of Mr. Moses were met with such impres-

sive intellectual power and reverent beauty of high feeling that he became convinced of the authoritative source of this writing through his own hand.

Paragraphs of which the following is typical were given to Mr. Moses:—

“The operations of the Supreme are uniform in this as in all things else. The evil and the good are mingled. He does not use great messengers for that work which can be accomplished by more ordinary spirits. He does not send the high and exalted ones to minister conviction to an undeveloped and earth-bound spirit. Far otherwise: He proportions His causes to the effects which they are intended to produce. In the operation of the ordinary processes of nature, He does not produce insignificant results from gigantic causes. So in this domain of spirit agency. They who are crude in intellect and undeveloped in aspiration, whose souls do not soar to heights of moral and intellectual grandeur,—such are the charge of spirits who know best how to reach and touch them; who proportion their means to the end in view; and who must frequently use material means for operating on an undeveloped intelligence. To the uneducated in mind and soul, the spiritually or intellectually unprogressed, they

speaking in the language most intelligible to their wants. The physical operation of force that can be gauged by external sense is necessary to assure some — nay, very many — of existence beyond the grave.”

The reverence and purity of purpose that characterize Imperator are indicated in such an invocation as the following, — one representative of many which open or close a séance with Mrs. Piper : —

“Holy Father, God of mercy, Life and Light, render us Thy helping hand. Pour forth Thy blessings upon us, Thy messengers. Give us Thy heavenly light that we may make Thy voice heard through all eternal ages. Give us strength, through which we may open the ears and eyes of Thy children. Father, it is Imperator Servus who asks for light. I humbly ask Thee to assist me in all I undertake.”

And again : —

“Throw off all earthly and impure conditions of mind, and live in the pure atmosphere of God. We are His messengers. We have never ceased to inspire some one, — to bring truth, light, joy, with Thy word. The messengers of the Most High visit all planets and teach His Holy Word. We walk in

the light of God, and to us the way would seem dark were we not led by Him."

In regard to the state of the one seeking communication from those in the Unseen, Imperator wrote :—

"We feel intensely thy conditions. . . . Do not worry. Trust us to give you all you need ; we are capable of so doing. We dislike to speak so much on this point, yet it is, after all, the important one. . . . We must reach thee as not of the earth, earthy, but in a more godlike and superior condition. It is His holy and divine will that we should return to thee, and we are not displeased with thy conditions. Usually we see thy spirit clearly, yet at times we see it imprisoned in thy body."

The spiritual quality and condition of the one seeking communication through a psychic very largely determines the character of the communication. The same assertion is as applicable to any form of social intercourse in this world. What the friend or the stranger says to one is conditioned on his own capacity and the quality of his inner life. Imperator expressed some-

thing of this truth, writing through Mrs. Piper's hand, when he said : —

“ Unless thy thoughts are clear and on a high plane, we find it difficult to meet thee.”

A most important and determining factor in this intercommunication is thus seen to be the spiritual condition of the person on this side. Just in proportion to the degree in which man may live in the spirit, may he enter into the communion of spirit. The growth of the man or woman into recognition of higher things, into a perception of the invisible world, is just as normal as is the growth of the infant into the child ; of the child into youth and manhood.

“ Do you think I could have a satisfactory sitting with Mrs. Piper ? ” asks the novice. As well might he ask, “ Do you think I can have a satisfactory talk with Dr. Edward Everett Hale ? ” Whether he could, depends not wholly on Dr. Hale, by any means, but depends upon himself, his degree of understanding, his mental and moral quality, — in short, whether he is, or is not, fitted to enter into a sympathetic atmosphere with this great and good man. And to

have satisfactory meeting with even one's nearest and dearest who have gone on into the spiritual world and life presupposes some degree, at least, of understanding sympathy with the conditions of that life.

It must be remembered that all psychic phenomena are normal, and are under a spiritual law in orderly sequence. Unquestionably the "medium" is but a temporary bridge, so to speak. The cruder physical demonstrations first aroused the world; these have given place almost entirely to the forms of using the vocal organs of the medium to speak, or the hand to write. At first only an appeal to the physical senses would have aroused the world; but this form was only a temporary means, and when the world was aroused, then the end was served, and a finer and more subtle form, appealing to the mind rather than to the ear and eye, was instituted.

The next phase will be the development of man's psychic faculties, enabling each individual to enter directly, without benefit of medium, into communication with those in the Unseen by means of the development of his own spir-

itual nature. If, indeed, it be true that death is only "an entrancing thing," as Dr. Drummond phrases it, and is not that unspeakable grief that it has been regarded; if it be true that we may transfer all our love and our reality of recognition from the physical form that lies inanimate to the ethereal form that we do not see; if we may comprehend that the reason we are unable to see it lies in the scientific fact that this subtle body is in a state of higher vibration than the physical eye can command, but that we may know its reality as we know the reality of electricity, although unable to see it, —if all this be true, it is of such overwhelming importance as to compel every one to share whatever experience might be calculated to contribute any light on the problem. Death has been the one irreparable loss. Are we about to enter on a period in which this sorrow is to be transfigured to a new joy? Are the spiritual faculties of man so to transcend this change of form as to bridge the gulf of separation and find, instead, a closer and more satisfying companionship than is possible to the life on earth? Is the world to enter on a period of receiving larger

knowledge from the plane just beyond in a manner that shall be consciously and intelligently recognized? The trend of actual experiences—of experiences which are becoming almost universal—points to this conclusion. Communications are received that involve, on the part of the person from whom the message comes, statements of matters unknown to the recipient, but which are afterward verified and which prove a continuity of consciousness from the life here to the life in the ethereal world as unbroken as on the part of one who had crossed the ocean and wrote to his friends from the other side. Thought-transference can hardly account for matter not known to the one to whom it is communicated. Much that he knows is not told; much that he does not know is told.

All in all, the more one studies the whole field of psychic law and intercourse between the Seen and Unseen worlds, does it not seem that the conditions are full of subtle and complex variations which cannot be sweepingly relegated to the too arbitrary divisions of genuineness or fraud, but which are simply a series of mental

phenomena existing in both the physical and the ethereal world? "Mediums sometimes cheat," admitted Mrs. Browning. "So do people who are not mediums." The friend in the Unseen often forgets certain things. So does the friend in the Seen. Do we not, then, find that all the variations of phenomena that perplex us in dealing with those who have passed out of the physical world have their prototype in all our dealings with those in the physical world? For myself, at the present status of whatever study and research I have been enabled to make, I find this true: I find that all intercourse, either by letter, telepathy, or *viva voce*, with all my friends or acquaintances or with strangers, on the present plane of life, presents a similar and a corresponding range of phenomena to that which I recognize in all forms of communication with those who are on the plane of life just beyond. I find in myself, and in my associates in this world, curious lapses of memory, unaccountable moods, inconsistent mental attitudes, inexplicable attractions and repulsions, — all the variation of phenomena, indeed, that I encounter in intercourse and

association with my friends in the Unseen world.

What then? Does not one take heart to enter on renewed effort with this realizing sense of the continuity of life; that all advancement made to-day is felt to-morrow; that all achievement made this year is so much gained for next year; and not only in this specific way, but also that every advance made uplifts one more and more into the region of intenser life, of nobler purposes, where progress proceeds in an accelerated ratio? On this upward way are encountered unseen companionships of the loftier order. The potent influence of the friends we do not see has been erroneously relegated to the mystical realm, rather than recognized as one of the most actual and practical factors in daily life. "Who knows the pathways?" says George Eliot. "We are all of us denying or fulfilling prayers; and men, in their careless deeds, walk amid invisible outstretched arms and pleadings made in vain." The best results of all true culture are in that they so refine and exalt the real nature of the individual that he becomes more susceptible and

more sensitive to these unseen influences that are around him to lead him upward in spiritual life.

“What would this life be,” said Mrs. Browning, — “what would this life be if it had not eternal relations? Nothing would be worth doing, certainly. But I am what many people call a ‘mystic,’ and what I myself call a ‘realist,’ because I consider that every step of the foot or stroke of the pen here has some real connection with and result in the hereafter. ‘This life’s a dream — a fleeting show?’ No, indeed. Everything is worth doing, — everything good, of course, — and everything that does good for a moment does good forever. I believe in a perpetual sequence according to God’s will, and in what has been called a ‘correspondence’ between the natural world and the spiritual. . . . What comes from God has life in it, and certainly from all the growth of living things spiritual growth cannot be excepted.”

The unbroken continuity of life is the one supreme fact that makes for all achievement that is of value and for all progress and happi-

ness ; and how this truth is concentrated in the one line from Robert Browning : —

“ No work begun shall ever pause for death.”

In the attempt to select, from the mass of accumulated evidence, incidents of a nature to relate in this volume, the embarrassment is in the fulness and the vast masses of the data. These conversations with one in the Unseen, carried on by means of the writing through Mrs. Piper's hand, were all more or less linked together, and, what is the most important element in it of all, they were constantly relating themselves, in the intervals between the sittings, to the actual course of life in daily affairs. No one séance stands out isolated ; each and all bear the interrelation of a constant communion of spirit to spirit, which apparently persisted — and persists — between the friend referred to and myself. Thus, all the séances with Mrs. Piper were like actual talks, *viva voce*, in certain meetings with a friend with whom one has been all the time in perpetual daily correspondence. At such meetings friends are apt to speak to each other more or less of the

matters which they have mutually discussed in their daily letters. If telepathic intercourse may be substituted for epistolary correspondence, there is the analogy of the communications received through Mrs. Piper's hand, as relating itself to my own constant telepathic intercourse, day by day, with this friend in the ethereal world.

To those who have made a special study into the science of communication if it be one, two phases are experienced, — the one telepathic and direct, from spirit to spirit; the other objective through the medium employed. These two relate themselves to each other constantly; the objective form often making reference to some mental state which the sitter is aware of having experienced. Yet, at the same time, things that are strongly in one's mind will not necessarily be given through the medium, and, conversely, statements are made which the sitter only learns then and there for the first time, and which he may afterward verify.

One instance in which subsequent events seemed to corroborate the theory of direct telepathic intercourse with those in the life beyond was as follows : —

Returning from Europe at one time soon after *she* had passed into the Unseen, it was my intention to journey onward to that far island of the Pacific so associated with her presence. Sitting alone late one evening, I suddenly felt her draw near; and her words, though inaudible to the ear, fell clearly on my mind, when, calling me by name, she said: "Do not go; all you want will come to you here." The counsel commended itself to my acceptance, and within two months the four persons most closely associated with her during her stay in that far island of the sea had come into the immediate vicinity of my home, and to have made the journey would have been to miss meeting them. This experience seemed to confirm the reality of the apparent message from her that the desire would be met by remaining at home. Often, in séances with Mrs. Piper, conversations that had been held in my room would be commented upon; and in one case a statement made regarding a decision of her own before her death was vehemently denied. Later, the assertion was found to have been erroneous, as she claimed (writing through Mrs. Piper's hand), although the error

resulted only from a natural and almost inevitable misapprehension on the part of the person making the statement, who had every reason to believe that it was true. Now, in this study of psychic communication, still in its experimental stages, every fact contributes to the establishment of truth. If those in the ethereal world understand conversations here, either by hearing the words spoken or perceiving the vibration in the ether, — which may correspond to what we see as writing, — it is a fact with which to reckon. One of the modern advertising methods is to flash words on the air, as if written in letters of fire, by means of electricity. It may be that thought, as the very highest and most intense potency known, writes itself in the ether every time we speak, and that those in the ethereal world whose minds are in sympathetic communion with our own thus read the words that we speak. At all events, it was constantly evident that *she* took up the possibilities of psychic communication from her new life with that same intense ardor that characterized her here when she experimented with Planchette; when she entered so ardently into the wonder of the tele-

phone when it was first invented, or gave herself to so exhaustive an investigation of the Mormon problem. The insistent manner in which she penetrated into facts characterized this intelligence which was flashing constant communications from the Unseen, and which evinced such a keen persistence in experiment by means of the organism of Mrs. Piper. The absolute identity of expression with those of her own when here was a striking feature of the continued intercourse.

It would almost seem that the entire extermination of materialism is the heaven-destined work of psychic research; or, to phrase this better, psychic research, conducted as it is by leading scientific men, whose conclusions must perforce be accepted as true by all intelligent people, is making the scientific demonstration which is the corollary of religious teaching. Jesus said that blessed were they who had not seen, and yet had believed; but there are minds so constituted as to be more or less impervious to purely spiritual recognition, and although to a great degree spiritual things must be spiritually discerned, still, to a certain degree also, spirit-

ual things can be scientifically proved and demonstrated.

One could not, however, affirm that the present is a materialistic age. On the contrary, we are so entering into a practical knowledge and use of the forces in the Unseen, and into such a beautiful consciousness of the larger life, that it is an increasing joy to live. Is it not indeed true, as that most eminent biblical scholar, Rev. Dr. Briggs, said from the pulpit of Trinity Church in Boston, that the world is advancing from the age of faith to the age of love? The best evidences of spirituality — its highest fruits — are love to God and man; and truly, if man love not his brother whom he hath seen, how can he love God whom he hath not seen? The world is coming into the age of love; man's spiritual nature is developing so that in his daily experiences he is able to persist because of the light of larger hopes and of a faith informed by knowledge, and to endure as seeing Him who is invisible. In an age when man discovers the nature of the stars, when he penetrates the secrets of the universe, shall he not learn to know the nature of his own life?

Psychic research is one of the divinely appointed factors of the day in leading men to a truer knowledge of the nature of life and its constant evolutionary progress toward the Divine. Still, it is probably true that even the greatest leaders in this work feel themselves to be as yet only on the threshold of the opening revelation of knowledge. Mental phenomena are so varied in their character that no one law of identity can apply to all. The communications given through a medium, for instance, may be from a friend in the Unseen, or from a friend still in the physical body, or from the subliminal self of the sitter; and whether its origin is one or the other must be determined just as we determine the varied phenomena of intercourse with our friends in the physical world.

“What the spiritualists ascribe to friends in the Unseen I ascribe to God,” remarked an estimable lady one day.

Certainly we may all ascribe everything to God; only is it not possible that in the part of life a little farther on, just as in the life here, He works by means and not by miracles? If one gives a pair of shoes to a man who needs

them, it is primarily God who thus meets the poor man's need, only He does not materialize shoes before him, as a miracle, but puts it into a man's heart to buy and give them. God wants to send a poor family a load of wood, but He does not precipitate it through the roof; He puts it into the heart of some one to act as his messenger. Our great reward in this part of life, in endeavoring to live in purity and prayer and abounding good will, is that we may be not quite unworthy to be co-workers with God in this way. Is it not conceivable that our friends in the Unseen thus find their employment and enjoyment in all forms of co-operation with the Divine Power, to carry out His will, to give His messages, to minister, in short, in every possible way? The highest and noblest among us here minister most largely and truly to humanity. Does not the analogy hold true as we develop and progress?

The onward progress of man will comprehend the development of his spiritual faculties so that he shall no longer need to resort to any special "mediumship" in order to hold intercourse with friends in the Unseen; but by the unfolding of

his own powers he shall see and hear what is beyond the present usual range of eye and ear.

There can be little doubt that humanity is pressing onward with an accelerated ratio of development into the finer perceptions and the clearer knowledge of the nature of life considered in the light of spiritual evolution.

It has been objected that much of the communication offered by the study of members of the Society for Psychical Research is of a "material" character. A writer in "The Catholic Times" has said:—

"I do not for a moment say that such communication is not possible, but I do say that to think for one instant that the dead would communicate with those whom they loved in this world on such subjects as these is not only monstrous and impossible, but also wicked and blasphemous. 'As is the earthy, such are they that are earthy.' And very earthy indeed are these communications from the dead,—not one word of hope or encouragement to those who are left behind, no message of love nor any warning as to a future world, nothing but trumpety recollections of certain unimportant and insignificant details of their lives which happened to be unknown

to the relative on earth. If these be the subjects on which the thoughts of the departed dead dwell and in which they seek consolation, what hope is there in any heavenly perfection, and what trace is there of the image of the heavenly which Saint Paul says we are to bear?"

Nor does this seem altogether unreasonable to those who hold sacred the teachings of the Church and the Divine Word. Yet may there not be a basis of mutual understanding on which the writer of the above paragraph and the student of psychical research may meet? Might it not be conceded that the initial question in these communications is that of identity, and that the tests of identity are necessarily those involving the memory of the life on earth? Still more, may it not be conceded that if these recollections include facts unknown to the friend on earth, but which he afterward verifies, the test is more absolute in that it eliminates the explanation of mind-reading on the part of the medium, or of unconscious thought transference, which are always possible explanations of the phenomena involved when the matter given is already known to the sitter?

It is often the most insignificant detail that carries the greatest weight in presumptive evidence. It is not, however, true — even restricting the present inquiry to the work through Mrs. Piper alone — that the entire body of the communications received are of a trivial quality. It is hoped that the reverse may be shown even in this one chapter devoted to the more technical illustration of these experiences. Sir William Thompson says that science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented. Certainly this problem of the interrelations between the two worlds of the Seen and the Unseen is one whose importance appeals equally to both sceptic and believer, and the only desire on either side can be simply to ascertain the truth. It does not necessarily follow — may we not believe — that the thoughts of those who have passed into the life just beyond dwell to any extent on “insignificant details of their lives on earth” simply because, as matters of test and identity, these are sometimes cited. A man sojourning in Rome or in London, involved in experiences of the most serious and momentous nature, might still,

in a letter to his family in New York, refer to details or facts that would seem to the world as very trivial and quite unworthy to hold a place in his mind. Is it not a truer reading of life to feel that attention to comparatively insignificant details is not incompatible with the utmost breadth of mind or exaltation of purpose? Yet, as has been said, these communications, even limiting our inquiry to those through the organism of Mrs. Piper, are far from being without "a word of hope or encouragement to those who are left behind" or of "messages of love or warning."

The initial truth in this reconstruction and enlargement of the Christian faith which appears as the result of a larger acquaintance with the divine laws, is the realization that those in this world are *not* "left behind" by those who die in any sense save so far as they individually fail to achieve spirituality of life. Surely, this achievement is the privilege of humanity here and now, and just in proportion as it is accomplished, one is already an inhabitant of the spiritual world and in natural communication with its other inhabitants, for we must bear in

mind that what we call heaven is a condition and not a place. Scientific investigation in its essential nature is inevitably based on facts of the outer world, and not on opinions or expressions. If A and B, who have been close friends on earth, are suddenly separated by death, the fact that B remembered some seemingly trivial incident in their companionship on earth might be a striking test of individuality; while an eloquent and uplifting description of paradise, or a moral counsel of infinite value in itself, might still fail to establish that one question of his personal identity. The establishment of this is not, then, a mere interest of A's alone, but it becomes a factor in a chain of presumptive evidence to prove or disprove, as may be, the hypothesis that between spirit and spirit, irrespective of the physical body, intercourse may exist. If this change that we call death is of a far less distinctive character than has been heretofore believed, it is the most important discovery at the present time before the civilized world.

The reproach of triviality in communications is not, indeed, entirely from those on this side. In one communication from the ethereal world it was said : —

“ . . . If those on earth would put sympathy, feeling, and earnestness into their desire to get something from the spiritual world, it is an unmistakable fact that they would receive it.”

The communications from the intelligence signing himself “Imperator” indicate the reverent and uplifting thought that prevails in the world beyond, even as in the world here, among the more spiritually developed.

At one time Imperator wrote of love : —

“It would be impossible to explain for the understanding of mortal minds what the word ‘love’ really means. It is the divine essence of God Himself. Man, where the spirit of love is not in him, is not in rapport with God.”

Again this noble intelligence wrote : —

“We do not desire to give a long line of incoherent statements ; on the contrary, we desire to teach thee all about God and His divine and wondrous workings during the past, middle, and present ages. . . .”

What are the occupations of the life beyond ? Perhaps the first condition for entering on this

quest is to realize that the physical body is but a transient phenomenon, and has little determining power over the spiritual being who is thereby related by it, for a season, to the physical world. The scholar, the thinker, the statesman, the inventor, the discoverer, the teacher, the poet, the man of affairs, — or the ignorant, the vicious, — what and where are each and all when they vanish from human sight? Is it not according to the law of spiritual evolution that each advances along the line of the forces he inaugurated here, — his faculties unfolding and achieving constantly higher planes of action?

When at almost every séance with Mrs. Piper I have asked *her* the question, "What are you doing now?" the reply has always indicated the natural continuity of progress. At one time she replied: "I have been writing the history of my experiences since coming here, for distribution among the denser spirits."

One notable fact in this higher life is that the motive of work is changed from self-interest — in the way of remuneration or fame — to the interest of co-operating with the divine powers in helping and uplifting all who are in need.

This aid may be by teaching and by awakening the moral faculties ; or by contributing intellectual stimulus through books and lectures, or by penetration into the higher laws of nature, revealing them to the comprehension even as great scientists and inventors reveal them in this world, save that these various occupations are all on a larger and a more important scale. The psychic body subsists by its spiritual energy. It obeys the slightest bidding of the soul. If we could imagine all the work of the world here as accomplished from the inner spring of love as a motive, — love of man and devotion to God, a desire to enter increasingly into co-operation with His plan for mankind, and to make ourselves His ministers, — if one could imagine a life like this on earth, it would be a not untrue prototype of that beyond the change of death. It is, indeed, simply the elimination of the physical conditions, the living in the spiritual significance of life.

At one time two sittings with Mrs. Piper, held under the auspices of the Society for Psychical Research, were arranged for me by Dr. Hodgson for two consecutive days, and on the

second of these I asked *her* to tell me — as typical of life in the Unseen — just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's.

She wrote : —

“I was rather tired after talking with you so long, and I walked in the garden awhile to refresh myself, and then we all went to the temple and heard a great lecture by a very brilliant man on ‘Light.’ He analyzed its composition and its relation to color. A great many scientific people were there and discussed the subject after the close of the lecture. Then we came home, and I sat down talking to my father and mother, and then I said : ‘I must look into earth life and see what —— [mentioning my own name] is about.’”

“And did you see me ?” I asked.

“Yes, you were sitting by the window, with your hands full of my letters.”

As only one night had elapsed, this period was fresh in my memory, and her reply described precisely my occupation at the time. I was then engaged in the writing of her biography, and in connection with the work I had been

examining packages of her letters written to me over a period of fifteen years.

My friend in the Unseen continued:—

“And I said to you, ‘Dear, I do not come alone, but I bring a friend with me.’”

“Whom did you bring?” I questioned.

“Rosa Bonheur,” she replied. “She was attracted by your writing about her.”

It had been my privilege to meet Mademoiselle Bonheur at her home in France; and at her death, which occurred about this time, I had been engaged in writing an article on her life and marvellous art.

“And after you and Mademoiselle Bonheur had left my room, what did you do then?” I questioned further.

“I had a period of repose,” she replied, “and this morning I have been at a musical convention with Addie Phillips. We are composing some music together.”

Adelaide Phillips, the great singer, had been an intimate associate of my friend, and they were always much together up to the time of the death of Miss Phillips.

Now here was a perfectly rational and natural

account of the experiences of twenty-four hours, indicating the same life of intellectual activity and artistic purpose that she lived while on earth.

In Lowell's poem on Channing he indicates a probable state of the life beyond in the stanza: —

“Thou art not idle ; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.”

Canon Lytton of England, touching the nature of the life beyond in one of his discourses, said: —

“I believe that we may worship God in doing His will as well as in joining the praises and prayers of the great congregation. And I cannot think that the whole condition of our existence will be completely changed, our very nature not only transformed but unmade, when we enter our heavenly rest. Our occupations may be different, but all occupations will not be at an end. If we are to argue at all from the analogy of Scripture, there can be no doubt upon this point. What is the heavenly rest now? What is the rest of the angelic host? Cherubim

and seraphim do indeed cry, 'Holy, Holy, Holy,' as they veil their faces before the awful majesty in which they stand, but they have wings and they have feet, as servants ever ready to do the will of Him who sitteth upon the throne."

Certainly the diversities of gifts will find their fuller occupations and achievements beyond. The heavenly rest is a life of harmonious action. "My Father worketh hitherto, and I work," said the Christ. If the life of mere contemplation is not the highest on earth, why should it be in heaven? Does not all spiritual energy find in expression its fulfilment?

On the occasion of another séance with Mrs. Piper, my friend in the Unseen came, and after predicting a certain action on the part of a mutual friend, she said:—

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"I know he will. I give this for a little test. You see, Dear ——, I am looking for tests a little."

"You are looking for tests as we are?"

"I wish you to know that I am intensely interested in returning here," she rejoined with her characteristic vehemence, "and I am anx-

ious that my wishes should be carried out, and one of my special desires is to be able to impress my friends on earth and make them understand just what I wish them to do. I will go to —— and whisper in his ear, so to speak, and give him special instructions as to what disposal to make of those matters.”

Her desire that the person in question should not be informed of this séance and of any communication with her was scrupulously observed; but all the details that she had declared she would “whisper in the ear” of the individual alluded to were actually carried out by him, apparently as the results of his own judgment, — details involving no little complexity of business affairs. If she herself did not impress her wishes upon him telepathically, then was the occurrence one of a long chain of most extraordinary coincidences. In reply to the question as to the best conditions for this telepathic intercourse to exist, she replied that it depended on harmony.

“What do you see when in my room?” I one day asked her.

“Well, Dear, when I am actually in your

room, I see your spiritual body and the material body also, yet the material is much the darker of the two, and yet I see them both ; and the outer one looks like the outline of a portrait."

"Can you see my gown, for instance, its color, or general effect?"

"Yes, at times, yet not at all times."

"Would it depend on my state of mind whether you saw it more or less clearly?"

"Not especially that, Dear ; but on all other conditions."

"Is there anything I can do to make the conditions better for you to be near me?"

"Yes, when your thoughts are with or upon me, so to speak, and when you are in an especially rested condition, I come more easily."

As an indication of the conditions that make possible the direct intercourse between spirit and spirit came this counsel from her:—

". . . You know my heart, and nothing could change my love. But I have been disturbed over some things, and I ask you to grant me the favor to listen when I speak to you. Keep very calm and I will speak directly to you. I wish you to get the best, the very best, out of life, and if you strive for

this, such happiness as you never dreamed of awaits you here. . . . There is nothing on earth you need fear. . . . Live in the body as long as you can."

One very striking instance in this series of séances with Mrs. Piper is the story of a ring that had belonged to my friend, and which became the means of a test communication which is in part recorded in the Third Series of "The World Beautiful," but as its sequence had not been reached when that volume was published, a brief résumé will be given here, together with the impressive *dénouement*.

Among other articles of jewelry that had belonged to my beloved friend there came into my possession a ring engraved within, "January 14, 1878." My first meeting with her had been in October of 1880, and I had no conceivable idea as to where she had been in the January of 1878. I was very curious to see what she would tell me of this inscription in the ring at the next séance after receiving it, and I inquired what it meant, and if it were an affair of romance?

"Oh, no," she wrote. "It marked a *matinée téléphonique*, — the telephone, you know," she

added, a trifle impatiently. "You know, I assisted Professor Bell to introduce the telephone in London."

I knew this only vaguely. She added some particulars, and I returned home to renew my search among her papers — which had been given to me for biographical use — only to be completely baffled in finding any data bearing on the year 1878. So the summer went on until one August day, when I was surprised by hearing her say to me, not audibly, but falling on the inner sense, calling me by name :

"——, there is another trunk of papers. Ask —— for another trunk."

At this time I had, as I believed, all her manuscripts. Still, I followed the direction, and —— replied : —

"Certainly there is another trunk of papers, but, supposing you did not want them, I sent it to Indianapolis. I will have it forwarded to you immediately."

In due time the trunk arrived, and in it was her diary for 1878. These diary entries corroborated the assertions made through Mrs. Piper's hand in every particular save one, and

of this one I only obtained the corroboration two years later. It was this: —

I had asked where she obtained the ring, — whether Professor Bell gave it to her?

“No,” she wrote, “ I bought it and had it engraved myself.”

The diary records made no allusion to the ring. I wrote to Professor Bell, who replied that he knew nothing about it, which negatively confirmed the statement of my friend. Thus the matter rested until I came to learn the address of Colonel William Reynolds, in New York, who had been closely associated with the Bell telephone matter in London and had accompanied my friend and another lady when she went to Osborne House, Isle of Wight, to sing to the Queen through the telephone. Writing to Colonel Reynolds, I told him of the assertion (through Mrs. Piper) that *she* bought her ring and asked him if he knew? Under date of “No. 11 Broadway, New York City, Oct. 31, 1899,” Colonel Reynolds wrote: —

“. . . I can assure you from my own knowledge the statements made purporting to come from Miss Field are absolutely correct. I know where she

bought the ring and why that date was engraved upon it."

Another instance that goes far to confirm the probability of telepathic communication from my friend in the Unseen to myself, irrespective of the presence of any medium, was this:—

Among her papers was a long letter from Edgar Allan Poe written to her father. I had decided to include this with her other autograph letters, all of which I gave to the Boston Public Library, where, by the courtesy of Mr. Herbert Putnam (then librarian) and the trustees, they constitute, with the manuscripts of her comediettas and a photograph of her portrait by Vedder, a "Kate Field Memorial Department." Just before I had finished collecting these to make the gift, — on an August day of 1897, I was suddenly aware that she said to me:—

"I want you to give the Poe letter to Mr. Stedman."

I did not at the time know of any reason for this choice of Mr. Edmund Clarence Stedman beyond the fact that he was one of her most valued friends. I sent the letter, however, and

under date of August 20, 1897, Mr. Stedman wrote me, saying:—

“ . . . As for the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and to make my memorial complete. So I am incontinently resolved to keep it.”

Mr. Stedman's reply indicated the peculiar appropriateness of adding this letter to his Poe memorials, and goes far to establish a probability that our mutual friend in the Unseen recognized this fitness.

One very marked thing in the series of communications given by this friend through Mrs. Piper's hand was her own evident and constant anxiety to give tests of her individuality. This was facilitated greatly by the circumstances of the time. Dr. Hodgson gave every morning to a séance with Mrs. Piper, and *she* fell in the way of coming to him frequently. This enabled her to offer almost innumerable proofs that she — or some super-normal intelligence bearing her characteristics — saw and heard much that went

on pertaining to my own life, — conversations in my room, my reading, and inner experiences that I had not recorded in any outward manner of writing or of conversation.

It chanced that some months before her death she had been intensely interested in the establishment of cable communication between the United States and Hawaii, and she had urged me, as a press writer, to endeavor to assist in “stirring up” the matter; and, as a matter of verifiable record, I incorporated her earnest appeal into a letter to the “New Orleans Times-Democrat” sometime in the December or January of 1895 or 1896. Sometime after her death she was writing to Dr. Hodgson through Mrs. Piper’s hand, — no one else being present, — and evidently by way of giving him a striking test of her identity she wrote: —

“Ask —— if she recalls the fact of my wishing her to stir up the cable question in the newspapers before I came here” (the “here” referring to the ethereal world). “I am sure she must recall this expression, — ‘stir up.’”

When Dr. Hodgson gave to me the communication in which she assured him that I would

recall the expression, "stir up," I replied by placing the original letter from her in his hands in which occurred this paragraph : —

"If the people here do not get cable communication with the United States, they will eat each other up. Do stir up the newspapers on this matter."

An exceedingly characteristic expression of the friend to whom I allude, as all who knew her would agree, was the following, written (through Mrs. Piper's hand) to Dr. Hodgson, in reply to some remark of his : —

"I tell you, my good friend, I am wide awake, and if there is any spirit in our world who really knows what is going on in yours, I do."

Dr. Channing once said in a sermon : —

"Let us not listen for a moment to a doctrine so irrational as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact that we shall carry with us our present minds such as we now make them ; that we shall reap good or ill, according to their improvement or corruption, and that every act thus affects character."

This insight of the intuitive nature of William Ellery Channing was continually verified in the numerous and varied experimental investigations made by Dr. Hodgson; and the assertion of Mr. Myers already recorded, that "death is not a cessation, but a liberation of energy," was constantly sustained. Apparently, the transition to the ethereal plane infinitely increases and quickens the vigor, joy, and enthusiasm of any nature. Especially does every fibre of the moral nature seem strengthened, and the obligations of benevolence and thoughtful aid assume a deeper reality.

Regarding *her* life, the drama that absorbed her in this world was upon a wide stage, and this breadth of interests continually manifested itself from the new life. Many years before her death, in one of her books, she had said:—

"It seems to me natural, judging by my own feeling of what I should be impelled to do, that spirits should desire to communicate with their friends on earth."

Apparently this desire continued, and a certain little vein of tenacity regarding her own work

which characterized her in this world, persisted, as revealed in this sentence written to Dr. Hodgson, in reference to some test of her own : —

“For my sake, all of my tests I wish kept separately. This is a new field of work for me, and I am anxious to keep it as clear as possible and do as much as I can for you.”

On another occasion she assured Dr. Hodgson that she could impress me to do a certain thing which, for some reason or other, I actually did accomplish before knowing that any such assertion on her part had been made ; and later, in reference to it, she wrote to Dr. Hodgson : —

“ . . . I am not taking too much credit upon myself in saying she has carried out the expressed wish, as I told you previously. The test is mine, and I claim it.”

The passion for accuracy that distinguished her in this world was recalled by her reply to a remark of Dr. Hodgson's to the effect that he thought she was only guessing at a certain thing, when, in response, she wrote : —

“You do not seem to understand me very well, do you ? I was a great traveller, and while I knew

perfectly well where my possessions were when I was in the body, it is not to be wondered at that after this change I should be unable to recall everything all at once. I think of different things and different matters."

Again, to Dr. Hodgson, in evident and very characteristic comprehension of his work in psychic investigation, she wrote:—

"I do not wish to be selfish and take up any one's time ; but I do like so much to come and speak with you, and you know I will always watch for any little test and come in and give it to you whenever the opportunity presents itself."

"You are first rate at this," Dr. Hodgson replied.

"I was not fishing —"

"Nor was I flattering," he rejoined.

"Yet," she continued, "I was only trying to make you understand that if I were able, I would give you these tests."

"You are happy in your present life?" he asked.

"Indeed, I should think I ought to be ; I never knew what life was, at all, until I came

here. It was like climbing up some rocky precipice during my whole mortal existence; and when I extricated myself from the partially decayed house in which I dwelt, I realized such happiness as no one in the mortal life has ever known."

"And it keeps on increasing?" he questioned.

"Yes, indeed, I assure you no one knows better than I do the delights of this world, and I am only too glad to have come so soon. Now tell——all this for me. Give her my warmest love and most tender sympathy. Tell her that I have never known her as I do now. . . ."

Dr. Hodgson found a little difficulty in deciphering the last line or two, and mentioning this to her she rejoined:—

"Yes, it will do very well. I intended saying that I understood her love and her devotion to me as I never did when in the body."

Again to myself soon after she wrote:—

"I am happy, — more so than you can possibly know. Do you feel my presence when I stand beside you and dictate little messages? Often when you write out lines, I follow with my dictation and I feel sure that you hear me. Because, Dear, a few

days ago you were writing out some of my own thoughts, as they were expressed on my sheets of paper, held before you. I whispered, 'Do not put those pages in, but look them over a little.' I saw you rise from the table and go over to the little case of books, take out one, and refer to a volume which I had written years before, and then you went back and at my suggestion rewrote the pages. I also saw you look up steadily for a moment, and as though you were looking me straight in the eye. I really think and feel, dear —, that you did hear me when I said, 'Do not write that, my Dear, but change it, or leave it out altogether.' This was in day, not night, so-called."

As a matter of fact, this description corresponded precisely with an experience of mine one afternoon. In the course of some writing I had risen and gone over to a bookcase to take down a little book she had written on the Bell telephone, when I suddenly felt so conscious of her presence that I found myself continually looking up to *see* the form that I *felt* standing by the table; and I had — for whatever cause it may have been — made several changes in the matter I was writing. Continu-

ing her transcript of that special occasion, she also wrote : —

“I saw all this very distinctly. It is through your own spirit that I see it. The astral objects are very vague, but the soul, thought, and the act are distinct.”

At another time, in allusion to some expression regarding flowers she wrote : —

“No, not so fast. Do not do this for me, dear —, because I have plenty of real ones here. I only said this as a test for you.”

The expression “I have plenty of real flowers here,” reveals how much more significant the ethereal world seems to those who have passed on than it is possible for the present environment to be.

The present conception of the ethereal world is not more imperfect than is that of the blind of the world in which we live. “I was talking, the other day, with a very intelligent blind man,” said a college professor recently. “He was unable to understand how a whole scene could be taken in at once. He could distinguish B flat on a violin, he said, but suppose the whole sur-

rounding country was full of violins, all playing different airs? That seemed to him a good analogy for the various things in a landscape. I soon realized that explanation on either side was hopeless." Yet if men as a rule were blind and only the exceptional person could see, then whatever landscape he should describe to us, whatever colors he might try to depict, would seem, to the majority, only vain imaginings, and would be largely ascribed to intentional deceit or to unintentional delusion. Now, as the eye and the ear convey to man what the blind and the deaf cannot share, so, as Channing well said, "A new sense, a new eye, might show the spiritual world encompassing us on every side. We need not doubt," he adds, "that the unseen visit our earth and bear a part in our achievements."

The lessons of history seem to teach that the progress of all ages has been deeply influenced by incursions from the spirit world. To enter into the fuller comprehension of this speculative belief requires increasing familiarity with our own spiritual powers. It is based on the law of correspondence. The relation between the Seen and the Unseen is not only intimate but

reciprocal, and the soul, whatever its degree, has its extension into such conditions of the ethereal world as correspond with its degree and with such spiritual forces as are allied to its own quality. Spiritual seers of all ages have perceived the truth of these relations. Although the popularization of the fact of the "double" or the ethereal body as coexistent with, and under certain conditions separable from the physical body, is as modern as the Society for Psychical Research, yet we find Saint Augustine affirming the same truth and teaching that the spiritual and the physical bodies can be separated during the earthly life. The one supreme object of the sojourn on earth is to perfect the faculties of the spiritual body by means of which it will continue to progress.

As for the establishment of spiritual telepathy between ourselves and those dearest to us in the ethereal world, it rests with us, and not with them. It rests with us to live the life of the spirit and not the life of the senses. "If a man desires to obey his calling as an angel," said Swedenborg, "when thought has shown him the fact of his double existence, he must seek

to nourish the exquisite angelic nature that is within him. If not, his power passes into the service of the external senses. If he nourish the angelic nature, the soul rises above matter and controls it."

One of the most convincing of the tests that lend themselves to narration during this series of experiments with Mrs. Piper, was at a séance a few months after the death of Rev. Dr. Livermore, the husband of the noble and distinguished Mrs. Mary A. Livermore. With the hope that some message might be given for the bereaved wife, I asked my unseen friend if she remembered Dr. Livermore in this world.

"Yes, he is over here now, you know," she wrote instantly.

"Do you ever see him?" I continued.

"Sometimes," she replied; and then in response to my request that she should summon him, she wrote, "He is here now."

Then I begged that he would give a message for Mrs. Livermore that I might convey to her, and, after some expressions of endearment, he added that he was "very much with Mrs. Norton." The name meant nothing to me, and

it was with intense interest that I awaited Mrs. Livermore's reply to my letter telling her of this message which should decide the question as to whether the name of Mrs. Norton held for her any significance. Mrs. Livermore wrote as follows:—

MELROSE, Dec. 12, 1899.

DEAR — : "Mrs. Norton" was one of our dearest and most treasured friends, who passed out of earthly life in Arlington, Mass., nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. *He* is a remarkable man, physically, morally, mentally, spiritually. I cannot remember when I first met *Mrs.* Norton. I was three years old, she a trifle younger, and we were sent to the same "infant school" (they called it then), to be amused, and kept out of mischief, to sing and to play. I remember no other child in that school but "Eliza Abrahams," she was then, — a pretty, delicate, timid, loving little thing, — and an affection was enkindled then that lasted through life. My husband knew her, through me, before our marriage, was always happy with her, and it would be *like them* to gravitate towards one another in the other realm. I have said in the family again and again, "Papa has met Eliza Norton

before this time, I am sure. I shall ask when I have another sitting with a good medium." Her beautiful picture stands in my room, ever before me, as does that of her husband and mine. She was inexpressively lovely, *spiritual*, and believing about as you do in Spiritualism. You shall see her lovely face when you come here.

Why, —, this is a *great test*, greater than I can make you understand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it. . . .

Yours in love,

MARY A. LIVERMORE.

Mrs. Livermore has herself had myriads of convincing proofs of intercourse with friends in the Unseen for a great many years, one of which she has thus related : —

"I was once hurrying home from a lecture tour, and was on the train near Canandaigua, N. Y. I was pressing my face against the window of the car, when suddenly I heard a voice as plainly as though some one had spoken to me.

"'Jump back for your life!'

"I leaped to my feet, and in one bound had

reached the centre of the middle aisle. I had hardly reached the spot when there was a terrific crash, and one side of the car was shattered. It seems the train had struck some empty cars that were backed on an open switch. I know now that some one in the land beyond had interested themselves in me and had saved my life."

As every one who has made any investigation in psychic science knows, the tests of identity and personality which are the most startlingly convincing and conclusive are often the least possible to relate. They lie deep in individuality; they are inherent in the very springs of character, and in subtle and indescribable experiences, and do not lend themselves to narration. One of these cases in point is the following that *she* wrote, in comment upon some matter, when she characteristically said:—

"I know very well what is right and what is wrong, and I am not one to keep quiet and not to speak my mind."

It is perhaps the next step in social advancement to realize that life is a continuity unbroken by the change we call death. "Let us not im-

agine," well said Victor Hugo, "that the usefulness of the good is finished at death. Then rather does it begin. Death has expanded their powers. We should represent them to our minds as ascended to a higher rank of existence and admitted to co-operate with far higher communities."

The apostle tells us that "the last enemy which shall be destroyed is death." The time has now come to destroy this enemy, and to see in the change merely a step onward in life, — one that does not separate, but rather that unites all those who live in the spirit rather than in the senses. The closest intimacies of this life are cold and distant compared with this companionship of spirit with spirit. The perfect joys of sympathetic intercourse are not experienced until man enters on the higher state of existence. To come into an understanding of the nature of the future life is to gain undreamed of strength and courage to press onward in our life here, — renewed courage and power as the scheme of existence is seen in its larger relations and its truer light. How are the dead raised up, and with what body do they come? It shall be given us to know.

THE GATES OF NEW LIFE.

The highest, truest thought of heaven which man can have is of the full completion of those processes whose beginning he has witnessed here, their completion into degrees of perfectness as yet inconceivable, but still are in kind with what he is aware of now. — PHILLIPS BROOKS.

THE GATES OF NEW LIFE.

“It shall be

A face like my face that receives thee, a Man like to me
Thou shalt love and be loved by forever: a Hand like this
hand

Shall throw open the gates of new life to thee! See the
Christ stand!”



HERE is in Florence a picture of Botticelli's,—his last work, indeed,—which is privately owned and not known to the general public, representing a woman kneeling before the closed portals of a temple praying to the unknown God within. The picture symbolizes an attitude that has been largely that of the Christian Church. It has sought God, but it has taught that He could be known only by faith,—not by sight. “We cannot know; we hope and wait,” has been, to a great degree, the spiritual attitude. Now, to the teaching and to the recorded experience of Jesus is added, in accumulating and authori-

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tative data, that positive demonstration of the nature of life after death, which must form the basis of a new theology. Humanity is no longer to plead before an unrealized and an unknown God, but is to know Him through the growing comprehension of His methods. What lies beyond death? To what conditions does this change introduce us? Here is a daily, an hourly, experience, and one which every human being sooner or later must meet. It is not in the nature of the increasing intelligence of the scientific world that this change should remain a mystery. The Bible is full of its simple, natural revelations of the life in the Unseen. Theology has relegated these experiences to a closed chapter, and refused to recognize their persistency. But they have never ceased, and psychic research is now so collecting and sifting the evidence as to offer it with scientific accuracy. Faith is not the less when it is informed by knowledge. The objection that man is not intended by God to understand these spiritual truths is absurd. As well might it be said that man was not intended by God to understand anything of Astronomy, to find out how to weigh the planets, to discover

their composition, their movements, their interrelations in space. As a spiritual being, man is potentially an inhabitant of the spiritual realms, here and now, and so far as he lives in the spirit he controls matter. With expanding consciousness he rises into constantly purer and loftier conditions with increasing potency over the lower. While on earth man collects facts and derives from them knowledge. Entering into the ethereal realm with this knowledge, he assimilates into qualities all that he has learned by experience, and thus enters on a higher round of progress.

If the spiritual world that man already knows by faith and by intuition is also demonstrable, this demonstration must rest on the penetration of science into the Unseen universe and the intercourse with those who have passed beyond death. Apparently there is a realm of unseen energy interpenetrating our own which science knows as ether. Its nature and its possibilities are still in the stage of speculative consideration. Energy beyond computation is stored in the ether. A body moves in it without friction. Evidently it is the realm through which, or by

means of which, the currents of thought are conducted. Of its possibilities of action upon physical properties we gain a hint from Professor Dolbeare in this passage:—

“Already a body of evidence which cannot safely be ignored shows that physical phenomena sometimes take place when all the ordinary physical antecedents are absent, when bodies move without touch, or electric or magnetic agencies,—movements which are orderly and more or less subject to volition. There are still other evidences that the subject-matter of thought is directly transferable from one mind to another.

“If these things be true they are of more importance to philosophy than the whole body of physical knowledge we now have and are of vast importance to humanity.”

There is a very striking correspondence between the knowledge that science gives us of the ethereal realm (or the ether) and the knowledge that those in the Unseen give us from time to time of their environment. The evidence constantly points to the identity of the one with the other. Apparently the physical body lives in the air; the ethereal body lives in the ether,

and as man is primarily an ethereal organism clothed upon, for a time, with a physical body, he is capable of entering into the ethereal world while here, and as a matter of fact he often experiences this. Hours of inspiration are simply times when one transcends his physical environment and rises into the ethereal realm. That wonderful seer and savant, Nikola Tesla, has recently addressed himself to the problem of increasing human energy. In a wonderful paper contributed to the "Century Magazine" he pursues this question as one both of philosophy and dynamics. He sees humanity with its attendant impelling and resisting forces. How can its energy be increased? By increasing the impulsion or decreasing the resistance. He finds the answer to his problem in food, peace, and work. He finds the key to the food question in electricity which gives compounds of nitrogen making the soil productive. Peace will be the result of education and enlightenment, and of inventions that will make war "a mere contest of machines without men and without loss of life." Work, the motive power, increases with energy. Tesla finds that "the conductivity imparted to the

air by electrical impulses increases with the degree of rarefaction," and that at very moderate altitudes there is a medium surpassing copper wire in its facilities for a conducting path. He adds : —

"From that moment when it was observed that, contrary to the established opinion, low and easily accessible strata of the atmosphere are capable of conducting electricity, the transmission of electrical energy without wires has become a rational task of the engineer, and one surpassing all others in importance. Its practical consummation would mean that energy would be available for the uses of man at any point of the globe, not in small amounts such as might be derived from the ambient medium by suitable machinery, but in quantities virtually unlimited, from waterfalls."

To achieve the command of this electrical energy would be to transform the entire globe and to make every desert literally blossom as the rose.

These extensions of the life of affairs into what is practically the spiritual world — for it has been the custom so to designate everything

beyond the boundaries of the known — immediately illuminate for us the problems of being. That which in the past was the unknown and the “supernatural” is no longer the abode of “ghosts and genii,” but is included in the familiar territory of daily life because science has extended the horizon boundary. Each successive advance is found to be under law; and when the law is grasped, the new region is annexed to the natural world, which thus constantly extends its boundary line. To contemplate the panorama, even between the age of Franklin and the age of Röntgen and Marconi, is to gain a typical view. If this advance is the achievement of the nineteenth century, what may not that of the twentieth and of succeeding centuries offer?

This extension of the mechanism and instrumentalities of life into the unknown is the development of higher thought as well, and the closer union with the Divine seems inseparable from this larger development of the moral and intellectual faculties. It is the more intimate as well as the more intelligent union with God. Asking for the immediately practical results as affecting conduct, what do we find? Admitting

a scientific presumption of open intercourse between the Seen and the Unseen ; admitting that the still more overwhelming mass of evidence from personal testimony during all ages constitutes a convincing element, — of what aid is the matter in our average daily life ? Every one has a right to ask this question ; and unless it can be satisfactorily answered, the claims of this philosophy cannot be pressed on the public attention. Will a larger conception of the nature of life, of the possibilities of development, of the forces beyond the horizon line of the domain of the senses, help each and all to be better men and women ? For by this arraignment the value of fuller knowledge must stand or fall.

If one compares the pilgrimage of life to a journey, it is not difficult to realize that the more clearly one sees the end, the better prepared he is to meet the demands on the way and the more sustained he is amid incidental hardships and trials. With no clear idea of the end or aim of a journey the incidents along the way assume a disproportionate importance. The traveller is fatigued, or depressed, or anxious, when if he realized the present and the future

conditions more clearly, he would be sustained, encouraged, confident, or joyful. This analogy is but feeble, however, because in the journey of life man is constantly creating his own conditions with their future results ; whereas on a voyage, or a railway tour, he is but an enforced recipient of conditions that prevail. More than all, if man is, by his nature, an inhabitant of both the physical and the spiritual worlds here and now ; if it rest with himself to overcome the lower conditions and live more and more in the higher where he will control events rather than be subject to them ; if he may live in such constant telepathic intercourse or spiritual communion with those in the Unseen as to receive constant suggestion, instruction, or illumination, and thus live more consciously in the light of God,—is not this possibility of the deepest practical importance in daily life? The concurrent testimony of intuition, of science, and of the teachings of the gospels points to its truth. Its desirability will be evident in proportion as its higher purposes are unfolded and understood. Its significance lies in the spiritualization of humanity here and now.

The very air we breathe takes the impress of our thought and contributes to the formation of all outward conditions. The more one grasps the idea of living this life of the spirit, — which is not synonymous with ceremonial religion, but is, instead, the living in perpetual energy and exhilaration of achievement, and in that infinite joyousness that comes from clear vision and good-will to all, — the more he experiences this power to control and to create conditions. “Now are we the sons of God,” and by our own divine nature we are endowed with some measure of the infinite power which reveals itself to us as we recognize it and realize it into daily achievement.

This potency is the result of the mystic union of the soul with God. It is the experience that religion has recognized as conversion, and there need be no searching for a better name. The Reverend Charles Grandison Finney has described this supreme hour in his life in these graphic words: “In the busy street and in the light of day there came a vision of Christ that transfixed me and arrested my whole train of thought. I stood motionless: I yielded to the

summons, and the vision burst upon my soul in resplendent glory." Mr. Finney's biographer says that at this time a positive force like electricity entered and penetrated his whole system. Certainly his beneficent and remarkable life is explained by this initiation.

Another remarkable instance of this is related by Mrs. Meeker, the wife of Nathan Cook Meeker, of the editorial staff of "The Tribune" in the days of Horace Greeley, the founder and President of the famous Union Colony of Colorado, and the founder of the town named Greeley, after the famous editor. Under President Hayes Mr. Meeker was appointed Indian Agent to deal with the Utes, and he died the death of a hero in the great Ute massacre on the spot now marked by the town of Meeker. The Indians carried Mrs. Meeker and her daughter Josephine, a delicate girl of eighteen, captive into the heart of the Rocky Mountains, mounted on ponies and hurried to the South over high passes through frightful cañons ten and twelve thousand feet high; each night beholding the spectacle of a war dance, while the Indians sang their death songs, sharpened their knives,

and told their captives that their time had come. After twenty-three days of unspeakable horror Mrs. Meeker and her daughter were rescued. But this rescue was initiated, the divine power that cared for them in their agonizing peril was invoked and the mystic communion made by Mrs. Meeker as a child of twelve, when she experienced "a deep conversion," and gave her whole life in complete consecration to God. During her captivity she was told to give medicine to an Indian child who was ill. It was a dilemma, for if she refused they would kill her ; and if she gave it and the child died, her life would be the forfeit. Nevertheless, she ministered to the need, and of it, in her own simple and touching words, she said : " Of course the silent prayer for the blessing was asked, and it was answered. I always think the Lord was very near me during my captivity. I was so strengthened to bear what was put upon me. . . . One night I had a dream in which the troubles of a long journey home were vividly portrayed. But a voice made known to me that I should finally reach Greeley. I felt the truth of this, and it was a comfort to me all the way of my intricate

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journey. I had this dream, or vision, only a few nights before the massacre."

Herein is a very striking testimony to the wonderful closeness of relations existing between the human and the Divine in the most practical way. "He shall give His angels charge concerning thee" is no mere phrase of rhetoric. The charge is always given, it is always felt as an invincible shield if the conditions are made through which alone it is possible, — the conditions of perfect consecration and union with God, who works for us by means of His messengers, by means of those of our own beloved who have gone before into the Unseen. Our own spiritual selves take cognizance of them. Man learns to know that the soul, or his real self, — the directing conscious intelligence embodied in its psychic form and made visible and tangible on the physical plane by means of its outward and temporary physical body, — man learns to realize that this real self exists and is endowed with faculties that act independently of the senses. Science is beginning to recognize these faculties. The knowledge of the Röntgen ray reveals the scientific side of psychic sight,

which, independently of the physical eye, sees through walls and barriers. The knowledge that gravitation in the ether is increased to a speed exceeding that of light reveals how the ethereal body may move so swiftly in its own realm. The demonstration of the telephonic qualities of sound explain the phenomena of clairaudience. Science actually demonstrates how the psychic body can act and perceive at any distance independently of the senses. Death, liberating the spiritual man, restores to him his power of sight, of hearing, of movement, over distances so great as to seem phenomenal viewed from the physical plane. A conscious realization of these powers enables one to use them to an increasing degree before the liberation of death; for the physical body is not altogether a prison-house. It is an organism exquisitely adapted to any possibility of demand upon it, and adjusts itself to the spiritual direction, adapts itself more and more as these demands grow more intelligent and positive. The poets have always discerned this truth without offering a hint of its processes.

“Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all life, all influence, all fate.”

These lines express in essence the same truth that psychic investigation and science express through a revelation of the nature of man and an explanation of his powers. Even prophecy, which has been held as so mysterious, is simply spirit-perception. The future is simply the result of the present. It is the product of causes; the soul may perceive it, and, in fact, does and must perceive it, to just the degree in which it has learned to realize experimentally its own powers. Sir William Crookes recently remarked that past, present, and future might be compared to the landscape through which one was travelling by cars. At the moment he sees only the one point that is opposite his own window; but if he lean out and gain the larger view, he sees before and behind, and realizes that there is no past or future except for the imperceptible instant that a given point of view is seen as he passes.

The more spiritual minds have always felt the necessity of reconciling science and religion.

Rev. Dr. Horace Bushnell, in "Nature and the Supernatural," said : —

"From the first moment or birth-time of modern science, if we could fix the moment, it has been clear that Christianity must ultimately come into a grand issue of life and death with it, or with the tendencies embodied in its progress. Not that Christianity has any conflict with the facts of science, or they with it. On the contrary, since both it and nature have their common root and harmony in God, Christianity is the natural foster-mother of science, and science the certain handmaid of Christianity. And both together, when rightly conceived, must constitute one complete system of knowledge. But the difficulty is here : that we see things only in a partial manner, and that the two great modes of thought, or intellectual methods — that of Christianity in the supernatural department of God's plan, and that of science in the natural — are so different that a collision is inevitable and a struggle necessary to the final liquidation of the account between them ; or, what is the same, necessary to a proper settlement of the conditions of harmony."

Dr. Bushnell ardently sought to find "a legitimate place for the supernatural in the system of

God and show it as a necessary part of the divine system itself."

Reared in the more partial and imperfect conceptions of his day, his own mind perceived the grander and larger truth; and while he was unable to grasp and expound it, he never ceased in his effort to give this higher enlightenment. The world has now gone forward, and we realize that what was termed supernatural is merely the super-normal: that natural laws operate on different planes, and that the law which permits the psychic sight to recognize objects through thousands of miles of space is just as natural a law of optics as is that which permits the physical eye to recognize an object that is near. The law that governs wireless telegraphy is on the plane which a century, even a half-century ago, would have called the supernatural. How fine was that insight of Dr. Bushnell that declared man to be a supernatural being and that the supernatural did not imply a suspension of the laws of nature! How nearly he grasped the deeper truth, and how great is the debt to such a man, who bridged the gulf between comparative ignorance and larger truth! If, like Curtius

of old, he bridged the chasm by throwing himself into it, his resurrection has been certain and glorious.

The practical advantage of a true understanding of man's spiritual nature lies in this clear comprehension that it gives to him of his relations to the various planes — each dominated by its own laws — that form his successive environments and his understanding that he is never restricted to any one of these planes save by the limitation of his degree of development. The greater his development, the greater his facility to act upon many planes. As a matter of actual fact, this has always been true in the history of the world. The planes upon which the thinker, the seer, the poet, and the prophet dwell are many; those on which the ignorant or the vicious dwell are restricted to the lowest and the most dense plane of matter, but the day has now dawned when man shall grasp this truth in detail and with conscious intelligence and positive purpose.

Again, a knowledge of the wonderful organism of this interpenetration of the physical and psychical body, and the communion that exists

between those both in and out of the physical body, will offer the most determining moral aid. The old theological tenet of the Evil One has its prototype in spiritual truth. This Unseen world around us into which all pass at death is peopled by the good and the bad, — by the more and by the less developed. One argument against psychic communication has been that man thus opened the door to evil influences. The objection is one of great truth and serious importance. Man does open the door to evil spirits, if he becomes psychically trained and developed, *unless* he so order his moral life *that there is no affinity with the evil*, no room for the unworthy. Yet is not this objection true even on the social side of our life here? It rests with one's self to choose his associates from the noble, the lofty, rather than from the base and the low. When the apostle enjoins us to pray without ceasing, he gives the most practical counsel possible to conceive. To pray does not necessarily imply the outward posture of reverence, which in its proper place does conduce to communion with the Divine; but walking on the street, in the midst of business transactions, in the market-

place as in the sanctuary, may one lift up his thoughts to God and ask His divine aid and care and direction, and thus call about him those purer and loftier friends in the Unseen whose delight is "to do the will" of God ; to co-operate in the one supreme work of the redemption of man, of his development into the happiness and the holiness of spiritual life. If children could be taught that yielding to faults and sins, as those of selfishness, of ill-temper ; of greed that ignores the rights of others, and that, carried to excess, becomes dishonesty ; of recklessness of statement that, carried to excess, becomes falsehood ; if parents and teachers would make plain to childhood and to youth that these faults which, if not checked, develop into sins, open the door to evil influences that absolutely enter into a certain possession and domination of their bodily organism, — what a moral revolution this universal teaching would create ! To sink into sin is to allow the physical body at last to become a mere shell tenanted at will by the vicious, the corrupt, the degraded, and this it is to lose one's soul. The old phrase has an infinite depth of meaning. Indeed, a

closer study of what we call the old theology leads us not so much to discard it, as to read into it the true and deep meaning which it continually symbolized. It is full of the most wonderful spiritual significance which the larger development of science and of thought enables man to interpret in higher and more directly applicable meanings.

To regard the mere unknown as synonymous with the spiritual world is a vague and misleading generalization. The immediate life after death is being revealed to us. The first intermediate state in the ethereal world is not far removed from the life here. It is a life of conditions, and so is this. It is a life lived under higher potencies of law, but those are beginning to be recognized and utilized in the present state.

Canon Wilberforce recently preached an impressive discourse from the two texts, — “Dives lifted up his eyes in torment,” and “God is love.” These two texts, said Canon Wilberforce, might at first seem incompatible, but, on the contrary, they are mutually supporting. Dives lifted up his eyes in torment *because* God is love. Because when a man has lived the life of selfish-

ness and of materiality, God's love gives him a great remedial school, a spiritual hospital, where great forces are at work to purify his soul. The preacher went on to assert that man is "surrounded, enwrapped, ensphered" by God's love. He spoke scathingly of the unspeakable falsity of holding that God would punish any man eternally. "Such a doctrine would make God a failure," he said, and added that such a horrible misinterpretation of the Scriptures was responsible for great wrong and wickedness. "A misdirected theology has taught the world how to swear," he said. But so long as sin lasts, so long must punishment last. It is the remedial power. The Canon spoke earnestly of the continuity of character. The event of death has no miraculous power to change. As a man leaves this world, so does he enter the next. But he comes then into a fuller awakening. He sees where he has erred; he comes into the larger intuitive grasp of realities. The sermon was one of the utmost power and fervor and of the highest spirituality. Canon Wilberforce is preaching the gospel of Christ in its highest and noblest application to daily life. He sees life in its wholeness, death

as merely an event in it, and he teaches the truth that we are surrounded by spiritual forces, companioned by spiritual friends.

The gates of new life are opening to all humanity. The vista reveals the path of more earnest endeavor, of a nobler and more significant quality of life, of a larger sympathy and love, and of joy heretofore undreamed of by man. It is not by dropping the present occupation or evading duty, but by seeing in this occupation its opportunity for radiating the atmosphere of earnest purpose and of generous good-will; of realizing that if one stands at the loom, behind the counter, laying bricks, or operating a machine, he is yet in God's world; he is an inhabitant of the spiritual realm; he may attract to himself the highest companionship to which he is able to aspire; he may realize that seeming drudgery is but the momentary scenery along the way, and that just in proportion as he creates for himself a higher spiritual life, the temporal and visible will manifest it.

The discussion as to whether communication may exist between those in the Seen and in the Unseen has concerned itself too largely with but

one detail of the philosophy. The real question is as to the true nature of man, — his powers, his possibilities of development, and his evolutionary progress. It is a question also of realizing the truth which the Christian world professes to believe and establishing this truth in more potent and direct relations to daily living. Theology, in its manifold systems and dogmas, has interposed itself between man and God, yet through the ages it has constantly progressed toward more simple and diviner truth. Almost every century has had its great reformer in religious teaching, and both by revolution and evolution the world has gone forward. Humanity is coming to realize that the need is to be “saved” to-day, not in some vague and far-off eternity, that *now* is the accepted time, and that one may well make haste to love, make haste to be kind, considerate, and generous. The divine life and man’s relations to it, or rather man’s place *in* it, the divine nature, and man’s relations to it, are the most practical questions of the hour. They involve all other questions. They predetermine all other relations. Without some degree of conviction on

these matters there is no real basis to life ; all is like shifting sand. The true nature of man's being, his true place in the universe, these are immediate matters of concern. All else can wait ; all our buying and selling, our trade and traffic, our pleasures and our penalties, our hopes and our denials. And it is just on this threshold that the world waits to-day.

Can these questions be answered ? Is it possible that man may comprehend the true nature of his own being and his true relations to the Divine ?

Rev. Dr. Theodore L. Munger, an eloquent and noble preacher, touched on this theme in a notable discourse preached in Boston recently, — a discourse that, like all preached by this eloquent divine and noble leader, was one of great value. Still, regarding the desirability of man's gaining a truer conception of his present relations to the Unseen, Dr. Munger seemed to be sceptical. His argument was that if men do not fully comprehend the earthly, how can they expect to have any comprehension of the heavenly ? "It would be," he said, "like trying to calculate an eclipse before one has mastered

arithmetic." He argued that while we are still on earth we must confine our attention to the present environment; that we must study and live by moral principles, of course, and cultivate every possible privilege of religious study; but that any speculative thought regarding the nature of the future life is idle. This, at least, seemed the fair inference from the discourse, which was in no wise lacking in that noble and helpful power that characterizes Dr. Munger. Still, as no religious teacher, however great and good he may be, is necessarily infallible in all his views, it may not be amiss to examine these, and to ask where is the line to be drawn between the earthly and the heavenly? Where do the interests of the one end and the other begin? Is the youth forbidden to think of the nature of manhood, — of its larger relations, responsibilities, and privileges? On the contrary, does not his college life gain in strength of purpose, and does not his acquirement more closely relate itself to realities, if he holds some intelligent conception of the place and the power of manhood? Again, does not all mortal life gain illumination from a conception of the immortal? If at the end of a

prescribed period of years, we are to experience an entire change of being and circumstances, of which it is now impossible for us to form any conception, would not this certainly dwarf and discourage all our present efforts? If an increasingly intelligent conception can be gained of the life to come, is it not of the most momentous importance to the life that now is?

The dawn of the twentieth century finds the world in a new relation to the divine laws that govern the universe, and in a closer receptivity to divine truth than was ever before experienced. The "supernatural" of the past is the natural of to-day; the miracle of a preceding age is the simple occurrence of the next one, because the laws on which its action is based are understood. Mr. Stead has recently made a comparison that strikingly illustrates the conditions of that telepathic communication which takes place between individuals dwelling in this world and between those who are in the Unseen world with those here. Imagine, says Mr. Stead, a horde of barbarians coming into possession of a modern city, with its manifold telegraph wires, its telephonic tubes and apparatus, all of whose uses

and significance were entirely unknown to the invaders. The delicate and complicated apparatus would be battered down, destroyed, regarded as worthless ; but if by chance some one of these barbarians should speak through a telephonic tube, and be heard by another at a distance, who stood at the receiver, that one significant use of the apparatus, that one success, would prove its possibilities and suggest its real use and worth. Mr. Stead offers this as an illustration of the present status of communicating with those in the Unseen, or by thought transference at this plane of being. The successful instances occur, one hardly knows how. A multitude of unsuccessful attempts and confused efforts are continually experienced. The analogy is suggestive but not wholly adequate, as the present stage of experimental research into psychic laws are directed with an intelligence which can hardly be compared to purely barbaric ignorance. Yet the analogy would hold almost true if applied to the conditions of a half-century ago, when the first manifestations of some unknown force flashed upon the world and puzzled all inquirers. Baffled and ignorant as are the experi-

ments of the present day, there is yet seen a very definite advance and certain ground gained during this period of time, that is the foundation for all future advancement. Man has only entered upon his conquest of the new realm, but he is standing intelligently on its threshold, and is prosecuting his search into its laws with rational zeal and constantly increasing knowledge.

Between the Seen and the Unseen forces science has now established three remarkable links: that of the Röntgen ray, by means of which man sees through solid substances, that of wireless telegraphy and of the telectroscope, — the great new invention of the day which was one of the signal attractions of the great exposition in Paris in the summer of 1900. By means of the telectroscope, man distinctly sees what is passing hundreds of miles away. Combining the two powers of the long-distance telephone and the telectroscope, man finds that, even here and now, there is nothing hidden that shall not be revealed. These three great discoveries — for they are all insights into existing laws of nature, combined with the knowledge as to the manner in which these laws may be utilized, rather than

inventions — these three great discoveries will, during the coming century, entirely revolutionize the conditions of life. They will create as great changes in the future as the steam engine, the telegraph and the ocean cable, and electricity as a motor, and as the means of illumination have created in the past. The degree of communication is always the test of the degree of advancement in civilization. The long-distance telephone has been in use less than twenty years, and almost within a decade has been the invention and development of the audiphone and the graphophone. The latest development of the telephone is now the instrument which records the message as it comes if no one is present to take it. This has been fully tested already, nor is its working any more marvellous to-day than was that of the telephone a quarter of a century ago.

This résumé indicates something of the conquest of man over unseen forces of nature. The degree of enlightenment which the advanced nations of the world have now reached calls for this swift, this instantaneous means of communication in the twofold degree of hearing and sight which the telectroscope offers. What

would not have been the gain to England during her war in Africa, if the telectroscope were a sufficiently accomplished fact to enable the government instantly to see and hear what was taking place there. How this would have facilitated every action! How quickly would it have changed and controlled the tide of events!

Is it not, then, evident that humanity is absolutely advancing into the real, spiritual world; that man is acquiring the control and the intelligent direction of those hitherto unknown forces which have been regarded as mysterious, which have been called supernatural, which have been relegated as entirely belonging to an unseen universe, only to be explored by man after death had released him from the physical world. Truly "The end of the nineteenth century leaves man face to face with God. . . . The spiritual universe is fast giving up its secrets hidden to all, save a few, since the world began." The same conditions which, heretofore, man has entered upon only after the change called death, are becoming our conditions now and here. Wireless telegraphy and the instant revelations of the telectroscope practically make

possible the conditions of clairaudience and clairvoyance. The powers heretofore regarded with incredulity, or with awe; powers whose existence were either denied, or, if believed in, were regarded as almost supernatural, — are now about to be rendered scientifically practicable, and well within the next quarter of a century they will be among the practical, daily experiences of life, as are now the telegraph, the ocean cable, and the telephone. The end of the nineteenth century leaves man face to face with God in the sense of entering, as he never has before, into the conception and the grasp of the divine laws and of the unseen forces of the universe.

Sir William Crookes stated in a scientific address recently that "It has been computed that in a single foot of the ether which fills all space there are locked up ten thousand foot-tons of energy which has not yet been brought to notice." Now here is a vast storehouse of infinite force; it is at the service of him who shall learn how to use it. At present its resources are as unknown as were those of electricity when Franklin first struck a spark of electricity

from the key when he sent up his kite. There is in the ocean a boundless store of electricity. While our ocean steamers are propelled by the cargoes of coal they lay in, which at a fearful cost of human energy is fed day and night to the remorseless engine, the very water over which the ship is sailing offers her freely an infinitely greater force of motive power, did she only know how to harness it to her use. That this will be done is only a question of time.

All the phenomena of electricity and chemistry are subordinated to certain conditions. Man, made in the divine image, can create conditions. Thought is a still more potent force than electricity, and can control and use electricity just as soon as it discovers the way. Finding the way, it can create the means.

The recent advance in the price of coal caused consternation to English consumers. In a multitude of ways it affected both domestic and foreign industries. There has also been a cry of alarm raised by scientists during several years past because they could foresee the exhaustion of the coal stored in the earth. What then? Science meets this truth with the affirmation

that in a single foot of the ether ten thousand foot-tons of energy, hitherto unnoticed, are locked up. Into the blessedness of the old phrase, the "Kingdom of God," new and wider meanings are being read. It has come to stand to us, not merely, not perhaps even mostly, for the specific work of the church and organized religion; it is rather the evolutionary development of this sacred and vital centre, extending its power and its influence out into all forms and phases of life. "The Kingdom of God" must mean better social and economic conditions, larger and better educational facilities, a purer and more significant literature, enlarging scientific research, generous and gracious personal intercourse, a capacity for a sincerity and truth in friendship, the ability to be glad in the gladness and to rejoice in the success of others; it must, indeed, mean everything that is included in the law of love.

"The knowledge of God lies behind everything, behind all knowledge, all skill, all life. That is the sum of the whole matter. The knowledge of God! And then there comes the great truth, which all religions have dimly felt, but which Christianity has

made the very watchword of its life, the truth that it is only by the soul that God is really known ; only by the experiences of the soul, only by penitence for sin, only by patient struggle after holiness, only by trust, by hope, by love, does God make himself known to man."

The knowledge so greatly portrayed in this passage from Bishop Phillips Brooks — this sublimest and most significant achievement of life — is, by a paradox, the one most freely open to every human being, — "the knowledge of God." What is that knowledge? Certainly it is not the mere acquired information of intellectual research and study; it is not merely familiarity with theological law, or with the entire data of ethics, or even with the Bible itself. It may include all these and be the better for the inclusion. It may lack all these and still possess the one all-essential element, — the one element as accessible as it is indispensable, — that of the experimental knowledge of God by living the life of His teachings. "He that doeth the will, — He shall know of the doctrine." Religion is a life and not a theory, and the more

deeply and persistently one lives the life of the spirit, the more truly does he know God.

Science establishes her conviction on demonstrable evidence ; and while it is true in the highest sense that spiritual truths are spiritually discerned, and that man may possess a spiritual nature that does not record itself on the scales of avoirdupois, yet there is a class of evidence as demonstrable as a mathematical problem, and as inevitable in its revelations as the working of moral law. This class of evidence may be divided into two varieties, — the one as experimental with psychics (mediums) ; the other as experimental in one's own experience in the relation between his inner and his outer life ; between his thoughts and prayers, on the one hand, and outer events and circumstances, on the other. When, over a long period of years, this relation establishes itself with an unerring and invariable correspondence ; when the mental questions asked of a friend in the Unseen are invariable answered ; when it is found that over months and years this conversation in thought produces precisely the same results as a conversation in words ; when, indeed, these results in-

finitely transcend those of conversation *viva voce*, — then, it must be admitted, there is a chain of presumptive evidence far stronger than any derived from mere momentary phenomena.

“The time has come,” said Bishop Potter recently, “when the Church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms. In our age, and in a world that reads and compares and inquires because it *thinks*, authority must vindicate itself by its appeal to those judges of all truth which are the image of the Divine in man, — the spiritual intuition, the conscience, and the reason.”

“The world inquires because it *thinks*.” In that assertion Bishop Potter touches the keynote of the age. And the inquiry is to be answered. It is to be answered by the scientific demonstration of immortality and of the nature of the future life. When one has established beyond doubt the identity of a friend in the Unseen, he is just as much entitled to believe that which the friend asserts to be true, as he would were his friend in this world. If a man describes to us his home and his general course of life as lived in

a foreign city, we do not question his accuracy of statement. The same principle is coming to be recognized as applicable to an attitude toward communications from those in the life beyond.

The knowledge of God includes all this range of spiritual inquiry. Its initial condition is the pure heart, the noble and generous purpose, the passionate eagerness for the good ; this spiritual vitality that vivifies the entire world of motive and aim and aspiration, and places one in touch with those finer and more intense forces that govern the experiences on the higher plane. It is the knowledge which makes the present hour rich, and that illuminates it with the light that comes from experimental realization of the influence and companionships of the Unseen World.

That there exist every grade of invisible intelligences in the vast range between humanity and divinity is a truth which scientific research is beginning to demonstrate. We live and move and have our being in an atmosphere of vital force. The very air is alive. The very air is permeated with intelligence with which we can

come into conscious relation. These forces of the air are the servants of all who learn how to control them. Emerson said: "When a god wishes to ride, every chip and stone will bud and shoot out winged feet to carry him." In this sentence the great seer—whose transcendent power of divination and insight we are only beginning adequately to appreciate—condensed a truth that might be expanded into a volume with philosophic or scientific explanation. Spiritual power is the god within, and when this power wills to accomplish any specific result, all the forces of earth and air are its servants and its ministers.

Prof. William James of Harvard University, who is justly claimed in two hemispheres to be the greatest living psychologist, has given in his little book called "Human Immortality" a contribution to the literature of progress which is of inestimable value. For as a matter of intelligent conviction, it is well to understand the arguments held by psycho-physiologists who have denied the possibility of the survival of the conscious man after death. Professor James meets the assertion of this faction that

“Thought is a function of the brain” with its logical sequence that, if this be true, thought must cease when the brain dies, and says : —

“When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, ‘Thought is a function of the brain,’ he thinks of the matter just as he thinks when he says : ‘Steam is a function of the tea-kettle,’ ‘Light is a function of the electric circuit,’ ‘Power is the function of the moving waterfall.’ In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called *productive* function. Just so, he thinks, it must be with the brain.

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“But in the world of physical nature, productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function ; and we have transmissive function. . . . The keys of an organ have only a transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ.

. . . My thesis now is this: that when we think of the law that thought is a function of the brain, we are not required to think of productive function only; *we are entitled also to consider permissive or transmissive function.* And this the ordinary psycho-physiologist leaves out of his account."

Here is a strictly scientific answer to a strictly scientific statement. That the brain is constructed to transmit thought rather than to engender it, is a theory which all physical research and knowledge equally well attest, while the presumption of intuitive perception of spiritual truths, even if the positive evidence of psychical research is excluded, is in its favor. It is a most important scientific affirmation.

The literature of biography holds no more remarkable testimony to the daily, practical success of spiritual power than is illustrated in the life and work of Mr. Gladstone. It is not only that the divine power is "a very present aid in time of trouble;" this very present aid is equally essential in time of prosperity. In fact, it is possible to come so into accord and harmonious receptivity with this divine strength that joy and successful achievement will be

the daily experience, rather than trouble and sorrow. To be receptive to this tide of exhilaration is not a mere matter of passive desire. It implies the highest intellectual and spiritual activity; and it is just here that the great lesson is found in the life of Mr. Gladstone.

The present day is a reaction from formalism. In the protest against a mere ceremonial religion there is a possible danger of losing the spiritual aid which is often given by means of these very ceremonies and rituals when entered into sincerely. Certain ceremonial observances are the sign and seal of all the finer social life. One does not enter the home of his most familiar friend without due observance of respectful ceremony. The more intimate the friend, the more scrupulously delicate, indeed, will one be, for, as Gail Hamilton well said, "While one must draw on his own love to neutralize the faults of his friend, it is suicidal to draw on his friend's love to neutralize his own." Are not social relations a type of the divine relations? Friendship demands delicate observances. It requires leisurely communion for its

perfection. How far more does the intercourse of the soul with the Divine Power demand ceremonial observances which are not artificial or external, but which are the appointed means by which the soul detaches itself from the physical world, and lifts itself to the spiritual world! The Unseen manifests itself through the Seen. Intelligence, aspiration, knowledge, power, love, —all that makes up the unseen principle within; all the infinite creative force that constitutes the soul, the immortal being, manifests itself through various forms of visible organism. It is this divine energy which communicates itself through religious observances, —as special periods of devotion and contemplative aspiration and concentration on divine energy. Not that aspiration toward the Divine is, by any means, limited to formal periods; it may and it should form the perpetual undercurrent of conscious life. Never is there an hour, a moment, even, when the heart may not lift itself to God; may not receive of His infinite potency of energy. Yet to have certain regular hours of devotion is the most marvellous invigoration.

It was in this unfailing devotion to the sources of spiritual refreshment that the life of Mr. Gladstone was supremely great. For over sixty years he and Mrs. Gladstone never missed the morning devotions of their parish church at Hawarden when they were in residence there. What a remarkable fact in the life of a man who is universally acknowledged to have been the greatest statesman of this century ; a man overwhelmed with public cares and the most significant interests ; a man who lived the complicated life of a great political leader, a shaper of national destiny, a scholar, a writer, a man of wide and charming social life ; yet in all this multitudinous activity he set apart each day certain special periods for his religious devotion, which were no more crowded out by the storm and stress of parliamentary life than were the appointed hours for his speeches in the House crowded out or changed by other demands. The secret of his ninety years of lofty and purposeful life is found in this fact. He lived the life of the spirit, using the body as the instrument of action. He perpetually related his nature to the divine nature ; held himself recep-

tive to the flow of the supreme energy, and thus was enabled to live a more than fourfold life. The voluntary life exhausts this supply of ethereal energy; the involuntary life receives and renews it. The sole object of existence on earth is to achieve spiritual freedom. To this end all that affects the body as an instrument must be subordinate; the choice of food, air, exercise, and, above all, and including all, the potency of thought and purpose. To hold the ruling purpose of life in perpetual receptivity to this flow of ethereal energy is to achieve the highest conditions for the true success of life; those which lie in the service of humanity and the elevation of the race.

For if man prays for perfection, he must give himself for the good of others. It is the law and the prophets. The field is the world. Take, for instance, the complicated and many-keyed life open to any one in a large city. There is no social life without its social problems. The ordinary "society" life, *par excellence*, is a tremendous and most potent mechanism for good or evil. The unforeseen meetings and groupings are freighted with significance. There can be

no calls, no receptions, no dinners, no club meetings, no human intercourse of any nature, from the most informal to the most ceremonial, that is not just as potent in its privileges and its opportunities for help or hindrance as are our specific religious and devotional gatherings. There is no personal touch without its personal power. There is no personal mingling, no conceivable possibility of any personal meeting, however unforeseen and informal, without this intercommunication of influence.

In George Eliot's wonderful drama of human life, as scene after scene unfolds in her novel entitled "Middlemarch," this potency of one life upon another in the simple mingling and meeting of the various people who make up the town is revealed in a most graphic and impressive way. The presence of one noble nature amid all these varying individualities is the saving power. If Dorothea had not spoken to Dr. Lydgate as she did, when she asked him to tell her all the curiously complicated story whose events had entangled him; if Dorothea had not gone to Rosamond on that morning and revealed to her a higher and purer plane of life, and made

clear to her the underlying truth,—if these things had not been, the general town life in Middlemarch would have been less worthy than it was, and the individual with whose life the story has to do would have failed in a far greater degree to achieve anything of value in life.

The soul has divine powers; and as these powers develop and assert their innate potency, man is less and less at the mercy of chance combinations of events. He learns to rule wisely the course of his onward progress. He lives on into a more real world. Within one night or one morning the individual who has found the clue to the labyrinth of his own inner forces may dissolve and dispel all his immediate conditions, and create wholly new combinations. "There is a power in to-day to recreate the beautiful yesterday," or to create one far more beautiful.

Holding always the mental image of all material conditions as a means to an end, one may create the successful conditions. Whatever he desires unselfishly, for the good of his work, to aid in the unfoldment of his powers and the

fulfilment of their design, that shall he draw to himself. Through this divine potency shall there open for him a life so exalted in its opportunities, so potent in its privileges, as to create for him, practically, a new heaven and a new earth. Will and thought are living forces that germinate and grow into achievement. Emerson discerned the truth that "the soul of man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being in which they lie. An immensity not possessed, and that cannot be possessed."

To Emerson the robe in which the soul is clothed is the web of events; and while he did not distinctly formulate much that has come to be latter-day thought and absolute knowledge regarding the relations of man to the phenomenal universe, the interior perception of deep truth was constantly with him and constantly finding expression. He saw that the spiritual man, the

true self, was clothed in successive bodies, as a series of garments, each one related to a certain definite plane of life, as the physical body is related to the terrestrial world, and that these garments were of a nature to enable the spiritual man to come into relations with the plane of life to which each corresponded, thus gaining the knowledge of that region and gathering from it experience. Having exhausted these resources, it passes on to a higher condition. Thus the soul acquires its experiences and develops its faculties into powers.

All the faculties that make up the conscious man, in the ordinary sense, can be so identified with the highest power of the soul as to enable one to dwell constantly on this immortal plane, where there is significance, beauty, joy, and exaltation unknown to the lower states. To attain this knowledge of his own nature is man's highest privilege.

These scientific discoveries regarding the ether show that this more subtle and rarefied air holds within it potencies of whose nature we are only beginning to comprehend. It is the storage of a tremendous energy; it is mag-

netic with intelligence ; it has the power of recording and holding impressions ; it has the properties through which and by means of which these can be communicated and distributed. This etheric atmosphere seems undoubtedly to correspond to the needs of an etheric world, or a world whose inhabitants are in the next state of being above our own ; and this plane is apparently the normal one ; the life whose significance and reality are far greater than in the conditions here.

Evidently a definite change leads from the ethereal to the spiritual realm, and from the spiritual to the celestial, as the change of death leads from the physical to the ethereal, or the next immediate state of man. The great sorrow that has surrounded death ; the consciousness of loss with which it has been invested, — will all be changed with the general diffusion of knowledge as to its real character. It is simply the withdrawal of the etheric double from the denser body. The etheric double is a facsimile of the physical body, and is the vehicle, so to speak, or the sheath of the soul, with all its organs and powers, just as the physical body has been.

This etheric double withdraws each night during sleep. The phenomenon of sleep is very similar to that of death, save that the connection is retained between the etheric and the physical form. When this connection is severed, then it becomes death, and it is then that man enters on his more significant life. Kant notes that while the death of the body may be the end of the sensational use of the brain, it is "only the beginning of the intellectual use. The body would thus be, not the cause of our thinking, but merely a condition restrictive thereof, and although essential to a sensuous and animal consciousness, it may be regarded as an impediment of our pure spiritual life," he adds.

To hold the clear conception that the real self is only slightly and temporarily identified with the physical body is to gain the basis of more intelligent and more worthy living. It shows the true relations between man and God, and man's true place in the cosmos as an inhabitant of the spiritual universe. Then does he assure his right to the sovereignty of his own nature; then does he realize that all present intellectual and spiritual activities are but rudimentary hints

of their later development. Into that life of spiritual significance we may enter now and here to the full degree in which we recognize it, and to achieve this plane is to enter within the Gates of New Life.

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